AQWĀL-E-SALAF

BIOGRAPHIES AND STATEMENTS OF THE PIOUS PREDECESSORS

Vol - 6

HAZRAT MAULĀNĀ
MUHAMMED QAMARUZZAMĀN SAHB
ALLĀHĀBĀDI DĀMAT BARKĀTUHM

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وَاٰثَارُ الشُّهَدَاءِ وَالصّٰلِحِيْنَ

ملقب به: اقوالِ سلف

AQWĀL-E-SALAF

BIOGRAPHIES AND STATEMENTS OF THE PIOUS PREDECESSORS

HADRAT MAULĀNĀ MUHAMMAD QAMAR AZ-ZAMĀN
SĀHIB ALLĀHĀBĀDĪ
dāmat barakātuhum

Volume Six

Translated by
Maulānā Mahomed Mahomedy

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Shabbir Ahmed Lulat

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بسم الله الرحمن الرحيم

PUBLISHER'S NOTE

All praise is due to Allāh *taʿālā* Maktaba Dār al-Maʿārif Allāhābād is striving earnestly towards the realization of its objectives despite obstructive conditions. It is periodically presenting valuable and priceless books for the guidance and success of people. Several books on biographies, Ahādīth, tasawwuf, lectures and admonitions, etc. were published in the recent past and met the approval of all sections of the community. The reader must have read about this in the previous volumes. The present volume contains the evaluations and recommendations of several scholars such as Hadrat Muftī Mahmūd al-Hasan Sāhib Gangohī *rahimahullāh*, Hadrat Maulānā Muhammad Rābiʿ Sāhib Nadwī *dāmat barakātuhum*, Hadrat Maulānā Yaʿqūb Sāhib Sāraudī Gujarātī *zīda lutfuhu* and others.

The book before you is *Aqwāl-e-Salaf* volume six with new and beneficial additions. The reader may be aware that volume three of the old edition contained details about personalities of the 11th, 12th and 13th centuries of the Hijrah. From these, the biographies, statements, teachings, and academic and reformatory achievements of personalities of the 11th century Hijrī were presented in volume five. It also contains biographies of reformers and propagators who are generally unknown. The present volume [six] contains biographies of personalities of the 12th century Hijrī with additions. Allāh willing, the seventh volume will also contain biographies from the third volume of the old edition. These will have certain additions as well.

I consider it necessary to relate this sad news that while this book was in its final process of collation,

arrangement and typesetting, my honourable mother and respected brother, Maulānā Maqbūl Ahmad Qāsimī, were both suffering from chronic ailments. We were all occupied with their medical treatment at Sahara Hospital and P.G.I. Hospital in Lucknow. Maulwī Muhammad ʿUbaydullāh was sending teachers, students and others from Allāhābād for blood transfusion (because my brother who was suffering from cancer needed blood regularly). Maulānā Maqbūl Ahmad's wife, his sons – Muhammad Ashraf, Muhammad Anwar, Muhammad Akram and Ahmad – and especially his daughters – Zahrah and Wardah – were all engaged in seeing to his needs and serving him. His other daughter, Fātimah, also served him for as long as she was present, and then proceeded for hajj with her husband, Muhammad Saʿd. Maulānā Maqbūl Ahmad passed away while she was away for hajj. She was extremely grieved but exercised patience and continued making duʿā' to Allāh *taʿālā* for his forgiveness and Paradise. Moreover, Maulānā Mahbūb Ahmad Sāhib Nadwī would come regularly to the hospital to visit his brother. The other brothers, Maulānā Saʿīd Ahmad and Maulānā ʿAzīz Ahmad used to phone several times a day to inquire about his well-being and to offer their consolation. May Allāh *taʿālā* reward them with the best of rewards.

Everyone did whatever they could in the treatment and nursing of my brother. Of special note are our madrasah teachers and students, especially Maulānā Maqsūd Ahmad Sāhib who did his utmost to serve him. Similarly, everyone proved their sincerity in serving and nursing my mother.

In addition to this, Mahmūd Kamāl Sāhib, Dr. Tausīf Sāhib and others continued rendering their services. My honourable father is most impressed by the services

of all these people and says that they all served us well. May Allāh *taʿālā* reward them with the best of rewards.

Nonetheless, the lives of both had come to an end. My respected mother departed from this world on 9 Rajab 1437 A.H./17 April 2016 at the Relief Hospital in Lucknow, and she reached the mercy of Allāh *taʿālā*. To Allāh we belong and to Him is our return.

Maulānā Maqbūl Ahmad Sāhib passed away on 14 Dhū al-Hijjah 1437 A.H./17 September 2016 at the P.G.I. Hospital in Lucknow and was transferred from this temporary abode to the eternal abode. To Allāh we belong and to Him is our return. Both were buried at the Kālā Dāndā graveyard in Allāhābād. May Allāh *taʿālā* illuminate their graves.

Finally, I request the reader to continue making duʿā' for my honourable father *dāmat barakātuhum* so that the programme of compiling comprehensive and authoritative books on various sciences and arts may continue. May Allāh *taʿālā* make these books beneficial to all sections of the community. Āmīn.

Muhammad ʿAbdullāh Qamar az-Zamān Qāsimī Allāhābādī
22 Muharram 1438 A.H.
24 October 2016.

https://darsenizami.com/

INTRODUCTION

بسم الله الرحمن الرحيم

الحمدُ لله رب العالمين، نحمده ونستعينه ونستغفره ونعوذ بالله من شرور أنفسنا ومن سيئآت أعمالنا، من يهده الله فلا مضل له، ومن يضللْ فلا هاديَ له، وأشهد أن لا إلٰه إلا الله وحده لا شريك له، وأشهد أن أسوتنا وإمامنا وقدوتنا وشفيعنا محمدًا عبده ورسوله، بعثه الله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون، فبلَغ الرسالةَ، وأتمَّ به اللهُ النعمةَ، فرضي لنا الإسلامَ دينا.

يأَيُّهَا الَّذِيْنَ أمَنُوا اتَّقُوا اللهَ حَقَّ تُقتِهِ وَلاَ تَمُوْتُنَّ إِلاَّ وَاَنْتُمْ مُّسْلِمُوْنَ

O believers! Continually fear Allāh as He ought to be feared and do not die except as Muslims.[1]

يٰاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً ۚ وَاتَّقُوا اللهَ الَّذِيْ تَسَآءَلُوْنَ بِهِ وَالْاَرْحَامَ ؕ اِنَّ اللهَ كَانَ عَلَيْكُمْ رَقِيْبًا.

O people! Continually fear your Sustainer Who created you from one soul and created from it its mate, and out of the two He spread out many men and women. Continually fear Allāh through Whom you ask of one another, and be mindful of your relatives. Surely Allāh is watchful over you.[2]

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[1] Sūrah Āl ʻImrān, 3: 102.
[2] Sūrah an-Nisā’, 4: 1.

يٰا اَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا. يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ، وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا.

O believers! Continue fearing Allāh and speak honourable words. That He may set right for you your works and forgive you your sins. Whoever obeys Allāh and His Messenger – he has achieved a supreme triumph.[1]

All praise is due to Allāh *taʿālā* the sixth volume of *Aqwāl-e-Salaf* is before the reader. The statements and conditions of the ʿulamā' and mashā'ikh of the 12th century of the Hijrah/18th century C.E. are presented.

Although this century was going through the worst political and cultural conditions, our ʿulamā' and Sufi masters rendered the services of rectification and training with utmost wisdom and foresight. The reader will read about these in the forthcoming pages.

Before penning the statements, services and teachings of the mashā'ikh, we are quoting important extracts which make reference to the terrible conditions of this century from *Mashā'ikh Chisht* of Professor Khalīq Ahmad Nizāmī. We are quoting these so that after reading them one may appreciate the academic and practical services of our ʿulamā' and mashā'ikh.

Professor Khalīq Ahmad Nizāmī writes:

> The Moghul Sultanate after ʿĀlamgīr: Aurangzeb *rahimahullāh* passed away on 28 Dhū al-Qaʿdah 1118 A.H./3 March 1707. He spent almost half a century trying to set right the political situation in India. He was successful to a great extent in this regard.

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[1] Sūrah al-Ahzāb, 33: 70-71.

> During his final days, he advised his sons to reconcile and divide the sultanate in three portions. This advice was based on his deep study of the situation and his correct appraisal of each son's capabilities. His farsightedness saw the rise of those forces which could not be uprooted by a single central government. However, his short-sighted and selfish successors did not pay any attention to this advice. Consequently, the power which was to be divided among three centres and was to focus on suppressing the enemy forces came to an end through mutual in-fighting.[1]

Deterioration of the political system

From 1707 to 1857, wars had weakened the political system while the short-sightedness, luxurious living and evil deeds of the kings had caused the situation to deteriorate from bad to worse. Rebellious forces began operating in every corner of the country. Robberies, thievery, murdering and plundering became the order of the day. Bearing in mind this situation, certain Sufi masters made efforts to awaken the kings from their luxurious slumber. Shāh Walī Allāh Muhaddith Dehlawī *rahimahullāh* issued the following proclamation which he addressed to the kings, ministers and leaders:

> The Muslim kings and senior leaders cannot be engrossed in unlawful pleasures and luxurious living. You must repent sincerely over past sins and abstain from sinning in the future.

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[1] *Mashā'ikh Chisht*, vol. 5, p. 2.

Shāh Fakhr ad-Dīn Dehlawī *rahimahullāh* advised the king as follows:

> The first thing is for your respected self to personally strive in restoring the country.

Unfortunately, the call of the madāris and khānqāhs in this world of wining and licentious living was like a call in the middle of a desert. The consequences were obvious. The speed of retrogression and downfall increased. The authority of the central government became lifeless and began falling. District governors, landlords, and other seniors took advantage of the political turmoil and began increasing their own power and authority. The Mogul Sultanate which at one time extended from Kashmir to Decca and from Bengal to Kabul was now confined to the four walls of the Muʿallā Fort.

The affluent leaders were the first to take advantage of the negligence and luxurious living of the royalty. They began conniving with foreign powers for the realization of their objectives. Every corner of the cultural and political spectrum was affected by their devious plots. The poisonous effects of hypocrisy and factionalism spread from the palaces to the cottages. This added to the bitterness of the cultural life. There were two separate parties in the court (Iranian and Tūrānī). Indian politics revolved around these two parties. The author of *Tārīkh Ahmad Shāhī* writes with reference to this situation:

> All this sedition and corruption was a result of the disputes between the Iranian and Tūrānī leaders. The ups and downs of the political situation were subservient to their influence. Sir Jādū Nāth Sarkār is of the view that the history of the final days of the

Mogul Sultanate is encapsulated in the battles between these two parties.[1]

Sultans and leaders

When the centre became weak, it was inevitable for the local governments to incline towards self-rule. Consequently, Saʿādat ʿAlī Khān established his authority in Avadh, ʿAlī Wardī Khān in Bengal and Nizām al-Mulk in Decca. In this way, the political influence and economic incomes of the Mogul Sultanate came to an end.[2]

In this era of political confusion, moral degeneration and economic decline, a foreign power began establishing its influence and gradually took control of the entire country. Some efforts were certainly made to expel this foreign (British) power but the latter was backed by the industrial revolution of Europe and the intoxication of kingship. These efforts were not immediately successful, and the country was fastened by the chains of slavery for quite some time.

The biographies of the mashā'ikh which are presented here were born in this environment, and they had to make their efforts in the midst of these conditions. It will therefore be necessary to first evaluate some of the important political movements of this era and then proceed forward.

Sikhs

Guru Nanak holds an important position among the religious leaders of the 15th century. He was a man of great political inclination. He believed in unity, a moral code and cultural equality. He was considerably influenced by Muslim saints and Sufis. He benefited from the company of the deputies of Hadrat Bābā Farīd

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[1] *Mashā'ikh Chisht*, vol. 5, p. 4.
[2] *Mashā'ikh Chisht*, vol. 5, p. 5.

Ganj Shakkar *rahimahullāh* in Pāk Patan. Dr. Rabindranath Tagore writes:

> Baba Nanak wanted to give, not political freedom, but spiritual freedom to the human heart. He wanted man to be free from self-imposed religious fanaticism and spiritual inertness.[1]

Note: Muftī Muhammad Fārūq Mīrathī *rahimahullāh* undertook an investigation and wrote that Guru Nanak had become a genuine Muslim. Refer to his book *Hayāt Guru Nanakjī Aur Islam* for details in this regard.

When Aurangzeb saw their political influence increasing and was convinced of their enmity towards the Mogul Sultanate, he began efforts to uproot them. Consequently, their collective unity ended and they were left without a centre and without a leader. Their power became scattered. Sir Jādū Nāth Sarkār is of the view that if the successors of Aurangzeb *rahimahullāh* had been worthy, the Sikhs would have ended in the same way as did the Dahnūkī Wānk and Tānītah Topā during the era of the British. The weak successors of Aurangzeb instilled courage in them [Sikhs] to the extent that they tore open the wombs of pregnant women, extracted the infant from it and killed it.

The whole of north India was terrified by the wanton oppressions which were committed in Bāndā. When the Sikhs attacked Sirhind in 1710, many Muslims disguised themselves and sought refuge in Hindu homes. Their oppressions were not confined to the living. They compelled the sons of Shāh Qamī Qādrī to dig their father's grave. Muslim women flung themselves into wells out of terror for the Sikhs. Some

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[1] *Mashā'ikh Chisht*, vol. 5, p. 6.

people changed their names during this time of open murder and plunder.

The honourable Khalīq Ahmad Nizāmī Sāhib then provides details about the Marhats, Jāts and the Raheliyos. These have been left out for the sake of brevity. Other themes will also be left out even though they are very insightful. Those who desire additional knowledge and details should refer to the original book. (compiler)

Foreign attacks

Several foreign attacks were made on India in the 18th century C.E. These attacks worsened the political and economic condition of the country and seditious forces sprung up everywhere.

Nādir Shāh attacked in 1739. The horrendous miseries which the residents of north India – especially of Delhi – had to encounter can be gauged from the literature of that era. The fear, trepidation, despondency and depression which overcame the people prompted them to commit suicide. All the forces which were operating against the Moguls got the opportunity to increase their strength and resources. The Sikhs, Marhats and Jats began waging attacks on Delhi with impunity. The authority of the Mogul kings had ended. Unaccounted treasures were taken out of India. Consequently, the departure of political authority was accompanied by an end to economic calmness.

Ahmad Shāh Abdālī waged nine attacks on India from 1747 to 1769. Details with regard to these attacks are explained in "Shāh Walī Allāh's Political Writings". The sixth attack in 1760 holds special importance in the history of India. It changed the course of Indian politics and put an end to the increasing power of the Marhats. However, these attacks resulted in an increase in the miseries of the common people. Mīr has gone into

considerable detail on the looting and wanton killing by the Abdālīs. He writes that their vicious plundering and destruction left countless residential districts desolate and deserted.

If we were to ponder and reflect on these attacks and invasions of the 18th century C.E./12th century A.H. we will realize that they destroyed the political and cultural milieu to such an extent, and broke the courage of Indians so much that when there was an inundation of British culture, no section of the country could come up with a powerful force to combat it.[1]

The condition of Muslims in the midst of this political situation

The Indian history of the 18th and 19th centuries is a painful and lengthy episode for Muslims. Nādir Shāh attacked in 1739. This opened such a chapter of Muslim miseries which continued even after 1857. Every morning brought a new message of tribulation for them, and the silence of every night made them feel as though:

كان نجوما اومضت في الغياهب – عيون الافاعي او رؤس العقارب

The stars which are twinkling in the darkness make me feel as if they are the eyes of serpents or the heads of scorpions.

In such a situation, it was extremely difficult to maintain one's patience and fortitude. When Nādir Shāh initiated his reign of terror, the residents of Delhi who had been living peaceful lives during the eras of Shāh Jahān and Aurangzeb were left astounded. Despondency, terror, dejection and loss of face had paralysed their powers of action to such a level that they saw no alternative to suicide and decided to kill

[1] *Mashā'ikh Chisht*, vol. 5, p. 17.

themselves by burning in the fire. When Shāh Walī Allāh *rahimahullāh* observed the dispiritedness of the people, he began describing the martyrdom and miseries of Hadrat Imām Husayn *radiyallāhu ʿanhu*. In this way, he rekindled their spirits and removed their despair. Nonetheless, the general massacre by Nādir Shāh was not the end to the miseries of Muslims but the beginning. The waves of blood hadn't passed over their heads as yet. The disorder and confusion which followed the attacks of Nādir Shāh caused the people to be encompassed in a daze-like lunacy.

The turmoil caused by the Sikhs, Marhats and Jats had made life a misery. Then the invasions of the Afghans took away the lives of the people. In his pain and restlessness, Shāh Walī Allāh *rahimahullāh* wrote in his letter to Najīb ad-Daulah:

> An important point is that the Muslims of India – whether of Delhi or any other place – have witnessed many tragedies. They were targets of plundering and murdering on several occasions. The blade has reached the bone. It is an occasion to plead for mercy. We will have to plead in the name of Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam* and emphasise that no one should pursue the wealth of Muslims.

In the midst of these conditions, Shāh Jahānābād was so ravaged and plundered that dust began flying from it to distant places. House after house was left lifeless and lightless. Mīr Taqī had written about the same period:

> The place which is now heaped with straw and soil, there I saw springs with these very eyes of mine. Caravans after caravans used

https://darsenizamibooks.wordpress.com/

> to pass on these roads. They have now departed never to return.
>
> At present you may pass through the world very swiftly, whereas previously each life was a world on its own. Jahānābād is now desolate whereas previously there was a house at every step. Let not poverty cause you to become heedless. Console yourself over the fact that this is what was decreed.

When the Muslims experienced salvation from the attacks of the Sikhs, Marhats and Jats; they found a foreign power taking control. The Muslims had ruled for over 500 years, and political authority was taken away from them as well. This is why the British government left no stone unturned in imposing hardships on them. During the 1857 insurgence, Muslims experienced miseries as regards their lives, wealth and honour. The entire nation was encompassed in adversity and dejection.

Economic conditions

Aurangzeb *rahimahullāh* had diverted all the income of his sultanate to Decca for about 26 years. Millions of rupees were spent in these wars. However, his planning, deep understanding, administrative acumen and political foresight saved the country from economic decline. Despite all these expenses, he left 240 million rupees in the Agra Fort. His incompetent heirs wasted this money recklessly. The income of the country became restricted, and the economic situation declined gradually. The economic decline was a prelude to the fall of the political and cultural system.[1]

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[1] *Mashā'ikh Chisht*, vol. 5, p. 23.

Economic decline

Bahādur Shāh, the heir of Aurangzeb, was over generous. This destroyed the economic condition of the sultanate. Thereafter, the luxurious living of Jahān Dār Shāh caused vast amounts of treasures to be squandered. He used to spend 20 million rupees annually on his beloved, La'l Kinore. The gatherings of pleasure and music used to have so many lamps lit that there was a shortage of oil in Delhi. This caused the price of oil to rocket. Wheat began to be sold for about seven kilos for a rupee. The situation worsened when Farrukkhsiyar ascended the throne. He had a keen interest in horses. He had thousands of horses confined to their stables without any use. Thousands of rupees were spent daily on his horses.

The invasions of Nādir Shāh were the final nail in the coffin of the declining economic system. He took away more than 700 million rupees out of India. Subsequently, the royal treasures and palaces of the governors became completely empty.

The situation with the royal treasures during the rule of Ahmad Shāh was such that the employees at the palaces did not receive their salaries for two to two and half years at a time. The reputation of the king had fallen to the extent that bankers and money-lenders were not prepared to give them any loans. Princesses had to suffer hunger for three days at a time. Sir Sayyid Ahmad Khān writes:

> Although Akbar Shāh ascended the throne, the restriction in the expenses were the same as they were during the rule of Shāh 'Ālam. All the factories suffered from decline. The princes who lived in the palaces of the forts did not receive their monthly money. They used to climb onto

http://www.sirat-e-mustaqeem.net

> the roofs and shout out: "We are dying from hunger, we are dying from hunger."[1]

Shāh Walī Allāh Sāhib *rahimahullāh* discusses the economic situation in his *Maktūbāt*. In his view, the customs related to property-ownership and the rental system were the fundamental causes of the economic miseries. The balance in the economic life had become spoilt because of those customs. He writes in one of his letters to the Mogul king:

> The reason for the weakness in matters related to the sultanate is the lack of sincerity and a paucity in the treasury.

Businessmen and artisans suffered the most. Shāh Walī Allāh Sāhib *rahimahullāh* considered the artisans to be the pivots of the economics of the country, and was most disturbed by their devastated condition.

The economic situation in India went from bad to worse when the British established their authority. Up to now, the wealth of India was being spent within the country, but when the British seized control, its wealth began leaving India and was directed towards England. Furthermore, the British put an end to locally produced goods so that British goods could be sold in India.[2]

Society and civilization

When the Mogul sultanate was in the throes of death in the 18th century, this city [Delhi] was reduced to a child's toy. When any turbulence was experienced in Decca, its effects would be felt in the Red Fort [in Delhi]. When any whirlwind started in Punjab, its quaking effects would be felt in Delhi. When the Jats rebelled, they made Delhi their practice ground.

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[1] *Mashā'ikh Chisht*, vol. 5, p. 24.
[2] *Mashā'ikh Chisht*, vol. 5, p. 26.

Despite all these tragedies, Delhi was a most illustrious city. It still contains some of the vestiges of its glorious past through which its greatness and power can be gauged. Even at that time, if anyone had to ask the ʿulamā' about the condition of Delhi, they would reply without hesitation:

إِنَّ الْبِلَادَ إِمَاءٌ وَهِيَ سُيِّدَةٌ – وَإِنَّهَا دُرَّةٌ وَالْكُلُّ كَالصَّدَفِ

The other cities are like slave-women while Delhi is the queen. It is a pearl while other cities are like shells.

The fact of the matter is that there was no exaggeration in this statement. It still had springs and fountains of knowledge and cognition which were irrigating not only India but the rest of the world. It is most astounding that Islamic India – even during its period of retrogression – was a lighthouse for the Muslims of the world. During the volatile period when the world of Islam had forgotten the Hadīth and the Sunnah, Delhi taught this forgotten lesson to the world. Egypt's well-known scholar, ʿAllāmah Rashīd Ridā, acknowledges this fact in the following words:

ولو لا عناية إخواننا علماء الهند بعلوم الحديث في هذا العصر لقضى عليها بالزوال من أمصار الشرق. فقد ضعفت في مصر والشام والعراق والحجاز منذ قرن العاشر للهجرة حتى بلغت منتهى الضعف في أوائل هذا القرن الرابع عشر.

Had it not been for the attention paid by our fellow ʿulamā' of India to the Hadīth sciences, it would have come to an end in the cities of the east. The Hadīth sciences had become weak in Egypt, Syria, Iraq and the Hijāz since the 10th century of the Hijrah and reached

the pit of weakness in the beginning of this, the 14th century.[1]

Madāris

Madrasah Rahīmīyyah, the madrasah of Bāzār Khānam and the madrasah at Ajmeri Gate were the madāris from which fountains of knowledge and cognition gushed forth after the demise of Aurangzeb to the rebellion of 1857. There were countless madāris in Delhi but these three held a distinguished position. Shāh Walī Allāh Sāhib *rahimahullāh* was based in Madrasah Rahīmīyyah, the deputy of Shāh Kalīmullāh Sāhib *rahimahullāh* was at the madrasah of Bāzār Khānam, while Shāh Fakhr ad-Dīn *rahimahullāh* delivered his discourses at the Ajmeri Gate madrasah. Madrasah Rahīmīyyah initiated an outstanding movement for the revival of Islamic sciences. All the centres of Islamic learning in India today are the results of the efforts of Madrasah Rahīmīyyah. The teachers of this madrasah were responsible for rekindling Islamic sentiment in the lives of those Muslims whose religious lives had become soulless. The lectures and discourses of Shāh ʿAbd al-ʿAzīz *rahimahullāh*, Shāh Rafīʿ ad-Dīn *rahimahullāh* and Shāh Muhammad Ismāʿīl Shahīd *rahimahullāh* used to be delivered in the madrasah.[2]

Khānqāhs

There were senior Sufi masters in Delhi during this period. Shāh ʿAbd al-ʿAzīz *rahimahullāh* writes:

> During the rule of Muhammad Shāh, there were 22 Sufi masters belonging to every spiritual family in Delhi. Such a scene is rarely witnessed.

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[1] *Mashā'ikh Chisht*, vol. 5, p. 27.
[2] *Mashā'ikh Chisht*, vol. 5, p. 31.

The khānqāhs of Shāh Fakhr ad-Dīn Sāhib *rahimahullāh*, Mirzā Jānjānā *rahimahullāh* and various other Sufi masters were fountains of rectitude and guidance. The splendour of these khānqāhs remained for some time before the rebellion [of 1857]. The khānqāh of Shāh Ghulām ʿAlī Sāhib *rahimahullāh* served as a refuge and haven for religious people.

Then there were the khānqāhs of Shāh Abū Saʿīd *rahimahullāh*, Shāh ʿAbd al-Ghanī *rahimahullāh*, Shāh Muhammad Āfāq *rahimahullāh*, Khwājah Nasīr *rahimahullāh* and others where the lessons of internal purification and culturing of the self were taught; and efforts were made by day and night for the rectification of the inner self.[1]

The honourable Khalīq Ahmad Nizāmī writes further on:

> Many good and noble homes were destroyed. It seemed impossible to preserve one's honour and dignity. When the miseries became unbearable, senior saints and scholars were compelled to leave Delhi. Miyā Nizām ad-Dīn who was the son of Miyā Kāle Sāhib headed for Hyderabad. The khānqāh of Shāh Fakhr ad-Dīn *rahimahullāh* became deserted. Shāh Ahmad Saʿīd headed for the Haramayn Sharīfayn. The lamps of the khānqāh of Shāh Ghulām ʿAlī Sāhib *rahimahullāh* became extinguished. Despair and hopelessness pervaded everywhere. People began hoping for death to remove them

[1] *Mashā'ikh Chisht*, vol. 5, p. 32.

from their miseries, and life seemed to be a tragedy in itself.[1]

Character and religion

The religious and moral condition of the Muslims of India had reached its lowest ebb in the 18th and 19th centuries. Retrogression had pervaded their thoughts, actions, character, habits, behaviour and mannerisms. Life was being transformed into a perpetual intoxication. The stations of moral decline which every nation has to suffer before and after its political decline were being traversed very swiftly. Control over moral values had become weak, and the entire cultural system had become spoilt. The efforts which ʿĀlamgīr *rahimahullāh* had made to restore the moral and cultural system through the compilation of *Fatāwā ʿĀlamgīrī* was being swiftly demolished by his weak and unworthy successors. A pious elder rightly said:

وَهَلْ أَفْسَدَ الدِّيْنَ إِلَّا الْمُلُوْكُ وَأَحْبَارُ سُوْءٍ وَرُهْبَانُهَا

None but the kings, and the evil scholars and saints destroyed religion.

ʿAllāmah Iqbāl holds the same three categories of people [kings, evil scholars and saints] responsible for the decline of Muslims in the 18th and 19th centuries. Thus, together with evaluating the moral and religious lives of Muslims in general, we will pay special attention to the condition of the kings, evil ʿulamāʾ and fake Sufis.[2]

The moral and religious condition of kings and governors

Hadrat Mujaddid Alf Thānī *rahimahullāh* states:

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[1] *Mashāʾikh Chisht*, vol. 5, p. 33.
[2] *Mashāʾikh Chisht*, vol. 5, p. 39.

> The sultan is like the soul while the common people are like the body. If the soul is sound, the body will be sound. If the soul becomes unsound, the body also becomes unsound.

The above principle becomes clearly obvious when observing the moral condition of Aurangzeb's successors and the effects which it had on the masses. Every digression of the Mogul kings had an effect on the lives of the masses. The assemblies of vice and pleasure which used to be organized by the royal courts caused their destructive germs to fall onto the houses of the laymen.

Bahādur Shāh was the son and successor of Aurangzeb *rahimahullāh*. Several insurrections took place against his religious inclinations. Although Irādat Khān tried to convince everyone that Bahādur Shāh's beliefs were correct and that the opposition to him was as a result of misunderstanding by fanatics, the correct situation is that he had become inclined towards the Shīʿah religion and was promoting its proliferation. The following is stated in *Siyar al-Muta'akhkhirīn*:

> Bahādur Shāh continued in his efforts to proliferate and strengthen the Shīʿah religion.

He attached the title "Sayyid" to his name in the sermon. In addition to this, he added the titles "Wasī Mustafā" to the name of Hadrat ʿAlī *radiyallāhu ʿanhu* in the sermons. This addition led to bloody riots in Lahore, Ahmadābād and other places. Hājī Yār Muhammad *rahimahullāh* opposed the king valiantly and courageously. When he became angry with him, he said to the king: "Allāh *taʿālā* confers four bounties on a person: knowledge, memorization of the Qur'ān, hajj and martyrdom. By the grace of Allāh *taʿālā* I have the

first three. I hope I acquire the fourth one through you."

The irreligiousness of Jahāndār Shāh

Bahādur Shāh was succeeded by Jahāndār Shāh in 1713. He handed over the reins of the government to a dancing woman by the name of Laʿl Kinore. The mere indication of her eyebrow would either make or break people's fortunes. There is no moral, cultural and human sin which was not committed through the influence of this woman. Laʿl Kinore said to him on one occasion: "I have never seen the condition which is experienced by people who are on a sinking ship." A royal order was issued for this wish to be fulfilled. The king himself used to walk around the bazaars with Laʿl Kinore and openly join her in consuming wine in the taverns. She even had him construct the Rāwan Fort and then raze it to the ground. This environment of luxurious living and pleasures had its effect on the lives of the masses. The situation deteriorated to the extent that judges were drinking alcohol from bottles and muftīs from tumblers.

Jahāndār Shāh was succeeded by Farrukkhsiyar who ruled from 1712 to 1719. His worst evil was his weakness which resulted in several seditions in the country. It was through the influence of Hadrat Shāh ʿAbd ar-Rahīm Sāhib Dehlawī *rahimahullāh* that he was able to remain on the throne for so long. He was imprisoned 50 days after his demise. Shāh ʿAbd ar-Rahīm Sāhib *rahimahullāh* strove to uphold the kingdom just so that that political influence of the Moguls is not sacrificed to the swift changes which were taking place in the country. However, his [Farrukkhsiyar's] weakness was an ailment which never allowed him to take control of situations.

During the era of Farrukkhsiyar, a person by the name of Namūdwā Namūd claimed prophet-hood. He

innovated his own creed, rules and language. He claimed that Āqūsah Muqaddasah was a divinely-inspired book. He claimed that between nubūwwat and wasīyyat is an in-between lāhūtī rank, and that he is on that rank. Farrukkhsiyar was very impressed by him and had a private meeting with him. The interest and respect which the king accorded to this irreligious person helped him in his work.

Muhammad Shāh was addicted to opium and enamoured by luxuries and pleasures. He used to remain all day and night in his palace. If he ever had to leave the palace during his 28 year rule, he would only go to the Launī Park for a stroll or to observe the Gudh fair. The same was the condition with his successor, Ahmad Shāh. His female's palace was one mile away. Weeks would pass without his seeing a man.

The court of Shāh 'Ālam II is described by Poliar which is worth reading. It provides an overview of the occupations and mental capabilities of these kings, and to what extent they were able to uphold the political system of those days.

The habits and interests of the kings were emulated by the wealthy people. The houses of the affluent were the hubs of pleasure and entertainment. Destructive characteristics and habits had become their norm. Their consciences had become so weak and dim that it did not even cross their minds that their actions and activities entailed denigration of religion.[1]

The condition of evil 'ulamā' and fake Sufis

> If you wish to see the condition of Jewish rabbis, look at the evil 'ulamā' of today. And if you wish to present a picture of the

[1] *Mashā'ikh Chisht*, vol. 5, p. 42.

> Christians, go and sit in the company of present day pseudo-Sufis.

The greatest scholar of the 18th century describes his fellow 'ulamā' in the above words.

The fact is that the evil 'ulamā' and fake Sufis of that era had succumbed to countless evils which then had an effect on everyone else.

There is no worse curse for evil 'ulamā' than worship of this world. The 'ulamā' of this era were caught in this evil. They attached themselves to various affluent and influential people, and took a part in politics which were not for the wellbeing and goodness of others, but for acquiring personal power and authority. Hadrat Mujaddid Alf Thānī *rahimahullāh* raised his voice against the worldly 'ulamā' of his time. In the era under discussion, it was Hadrat Shāh Walī Allāh Sāhib Dehlawī *rahimahullāh* and his family, and Shāh Kalīmullāh Jahānābādī *rahimahullāh* and his associates who waged a war against such worldly inclinations and reminded the 'ulamā' of their responsibilities.

The 'ulamā' of this era were generally immersed in Greek philosophy. Their entire time was wasted in far-fetched theories. Their link with the Qur'ān and Hadīth was virtually broken. Shāh Walī Allāh Sāhib *rahimahullāh* made his call and announcement in this environment:

> Remember! Knowledge is either a categorical verse of the Qur'ān or an established continuous Sunnah.

This proclamation of the Walī Allāh family completely changed the outlook of India with regard to knowledge. Hadrat Shāh Kalīmullāh Dehlawī *rahimahullāh* was the student of Shaykh Abū ar-Ridā al-Hindī *rahimahullāh*

who was the elder brother of Shāh Walī Allāh's father. Thus, his view with regard to knowledge was the same as that of Hadrat Shāh Walī Allāh *rahimahullāh* and his seniors. The beliefs of the Chishtī Sufi masters of that era with regard to religious sciences were based on their thoughts and views. They also waged severe battles against the general tendencies of that era.

The condition of the fake Sufis was the worst. In addition to disregarding the traditions of the Sufis of the past, un-Islamic ideas and characteristics had become a part and parcel of their lives. The sources of tasawwuf had shifted from the Qur'ān and Hadīth to Hindu philosophy and theology. Belief and conviction in amulets and similar practices had gone beyond the boundaries of permissibility. The un-Islamic practices of a shaykh were considered to be proofs. Shāh Walī Allāh Sāhib *rahimahullāh* addressed them as follows:

> I say to those ascetic preachers, worshippers and khānqāh-dwellers: O you claimants to asceticism! You have traversed every valley and adopted every type of practice [without verifying its authenticity]. You called the masses towards fabrications and falsehoods. You restricted the circle of life on Allāh's creation. You had been commanded to open the way for them; not to restrict them. You made the statements of those who were overcome by their emotions and conditions the basis of your talks while these things were not to be proliferated; they were to be concealed.

In addition to distorting the teachings of Islam, these fake Sufis paralysed the power of action of the people. The Chishtī Sufi masters of that time raised their voice against these pseudo-Sufis and presented the pure tasawwuf of Islam.

The religious life of the masses

Bearing in mind that the kings, ʻulamā' and Sufis were immersed in countless moral defects and religious deviations, what can be said about the life of the masses!? The following was an irrefutable principle of the middle ages:

اَلنَّاسُ عَلٰى دِيْنِ مُلُوْكِهِمْ

People follow the ways of their kings.

In order to gauge the life of the Muslim masses of that era, it will be necessary to study the writings of Hadrat Shāh Walī Allāh Sāhib Dehlawī *rahimahullāh.*[1]

Shīʻah/Sunnī Disputes

Another important issue of the 18th century was that of Shīʻah/Sunnī relations. The influence of the Shīʻahs began increasing very swiftly after the demise of Aurangzeb *rahimahullāh* to the extent that his heir, Bahādur Shāh, was also influenced by them. After that, the influence of the Bārihah Sādāt gave a lot of strength to the Shīʻahs. The differences between the Iranian and Tūrānī parties were not confined to political reasons but were largely due to religious differences. The martyrdom of Mirzā Mazhar Jānjānā *rahimahullāh* was influenced by religious and political factors. His Sunnī creed and influence over the Rauhelīs were considered extremely dangerous in Shīʻah circles.

Even during the era of Hadrat Mujaddid Alf Thānī *rahimahullāh*, the influence of the Shīʻahs had become quite an important issue because of Nūr Jahān. Consequently, he wrote a book titled *Radd Rawāfid* (Refutation of the Shīʻah). Shāh Walī Allāh Dehlawī *rahimahullāh* removed many misunderstandings about

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[1] *Mashā'ikh Chisht*, vol. 5, p. 44.

the Khulafā' Rāshidīn through his academic work, *Izālah al-Khifā' 'An Khilāfah al-Khulafā'*. Maulānā 'Abd al-Hayy Firangī Mahallī *rahimahullāh* is of the view that there is no better work on this subject in the entire Islamic literature. Shāh Kalīmullāh Dehlawī *rahimahullāh* also wrote a book titled *Radd Rawāfid*.

The Chishtī masters adopted various methods for the rectification of Shī'ah beliefs. Hadrat Shāh Kalīmullāh Dehlawī *rahimahullāh* instructed his deputy, Shāh Nizām ad-Dīn Aurangābādī *rahimahullāh*, to do his utmost to curtail Shī'ah beliefs. Shāh Fakhr ad-Dīn Sāhib *rahimahullāh* combated the Shī'ah not with severity but with love. The person who murdered Mirzā Jānjānā *rahimahullāh* also intended murdering Shāh Fakhr ad-Dīn *rahimahullāh*. However, when this murderer attended the latter's assembly, he was so impressed by him that he repented. Shāh Fakhr ad-Dīn *rahimahullāh* also inducted many Shī'ah as his disciples. When Shāh 'Abd al-'Azīz Sāhib *rahimahullāh* objected to him on one occasion, he replied: "When they become my murīds, they desist from vilifying the Sahābah." Towards the latter portion of this period, Shāh Sulaymān Taunswī *rahimahullāh* encouraged Sunnī Muslims to keep away from the company and influence of Shī'ahs.

Despite differences with the Shī'ah as regards their beliefs, these seniors did not allow their just and equitable attitude to be influenced in any way. They viewed everything factually, and when they had to refute a difference, they never permitted justice and equity to leave them. A person asked Shāh Walī Allāh Sāhib Dehlawī *rahimahullāh* to issue a fatwā of kufr against the Shī'ah, but Shāh Sāhib differed with him. This man accused him of being a Shī'ah himself and left. A Rauhīlah Pathān by the name of Āftāb used to attend the lessons of Shāh 'Abd al-'Azīz Sāhib

rahimahullāh. One day, Shāh Sāhib spoke about the virtues and merits of Hadrat ʿAlī *radiyallāhu ʿanhu*. The man became extremely angry and, according to Shāh ʿAbd al-ʿAzīz *rahimahullāh* himself: "The man considered me to be a Shīʿah and stopped attending my lessons."

In an era of confusion and decline, how could those seniors whose task it was to create a mental balance in the masses succumb to the emotions of the masses themselves!? Thus, on one hand they gave vent to their tongues and pens in refuting the Shīʿahs, while on the other hand they stopped Sunnī Muslims from fanaticism against the Shīʿahs, and observed justice and equity in their views and interactions with them.[1]

Note: Under these volatile conditions, the noble ʿulamā' and great saints laid down their lives to fulfil the responsibility of teaching, expounding and proliferating the true Dīn; and preserved Dīn and the path in this way. The lives and teachings of the elders of Dīn are presented to display this aspect of their lives so that the work of Dīn in the present era may be fulfilled in the same way. Inspiration is from Allāh *taʿālā* alone. (compiler)

A few points about the book

1. All praise is due to Allāh *taʿālā*, this sixth volume also contains short and concise notes. May Allāh *taʿālā*, through His grace and kindness, make them useful. Āmīn.

2. The book contains quotations from the works of other scholars. If there was a need to add or remove certain words in order to clarify the subject, then these alterations were made accordingly.

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[1] *Mashā'ikh Chisht*, vol. 5, p. 48.

3. Like the previous volumes, the present volume contains recommendations and impressions of the ʿulamā'. This will be done in future volumes as well. However, we did not restrict ourselves to quoting the recommendation which was specifically written for a certain volume. This is because the additions which we made to the book have resulted in not only hundreds of additional pages, but an increase in the number of volumes. Nonetheless, I am convinced that those who wrote the recommendations will be pleased with these additions and alterations. I pray with all my heart that Allāh *taʿālā* permits this to happen. Āmīn.

4. All praise is due to Allāh *taʿālā*, this volume also contains statements and incidents through which the reader can take a lesson and admonition, and encourage him to rectify his actions and character so that he may be blessed with Allāh's pleasure. This is certainly not difficult for Allāh *taʿālā*.

5. Finally, I am indebted to my worthy associates who helped me sincerely in the completion of this task in accordance with their capabilities. For example, Maulānā Maqsūd Ahmad (lecturer in Hadīth at Madrasah ʿArabīyyah Bayt al-Maʿārif, Allāhābād) who strove extremely hard in not only making additions to the themes, but in investigating and arranging them. In doing this, he acquired the honour of presenting insightful and useful sciences and facts to the ummah.

Similarly, Maulānā Muhammad ʿUbaydullāh Nadwī and Maulānā Fīroze ʿĀlam (lecturers at Madrasah ʿArabīyyah Bayt al-Maʿārif, Allāhābād) worked tirelessly in the composing and proof-reading. Consequently, by the grace of Allāh *taʿālā*, the entire book is even externally attractive and pleasing to the eye, and for which, there is a great need in our times. May Allāh *taʿālā* inspire them to do even more. Āmīn.

6. Māshā Allāh, Maulānā Muhammad ʿAbdullāh is also paying a lot of attention to the printing and publishing of this book. This demonstrates his excellent taste. May Allāh *taʿālā* increase him in knowledge and inspiration to do good.

7. Unfortunately, in the course of this work, my wife, Taqrīb an-Nisā', fell extremely ill. She was a woman of abstinence, contentment, rectitude and piety. Furthermore, she was immersed in the condition of "not driving away the beggar". No matter in what situation she was, the moment she heard a beggar's voice, she would become restless to help him or her. She was treated in Sahara Hospital and P.G.I. Hospital. She was finally brought to the house of Siddīqah, in Khuram Nagar, Lucknow. When her condition worsened, she was admitted in the Relief Hospital of my special friend, Dr. Mubashshir Ahmad. However, she passed away two days later on 9 Rajab 1437 A.H./17 April 2016. May Allāh *taʿālā* shower His mercy on her.

Māshā Allāh, her sons, Muhammad ʿAbdullāh and Muhammad ʿUbaydullāh, and daughters, Masʿūdah Khātūn, ʿĀ'ishah Khātūn, Siddīqah Khātūn and Āminah Khātūn; and Muhammad Saʿd and Mūnis did their utmost to serve her and attend to her. May Allāh *taʿālā* reward them all with the best of rewards. Āmīn.

After the demise of my first wife, ʿAqīlah Khātūn the daughter of Hadrat Muslihul Ummat *rahimahullāh* in 1379 A.H., Maulānā Mujīb al-Ghaffār Asʿad Aʿzamī had written in his impressions to the fifth volume of the old edition of *Aqwāl-e-Salaf*, that a Hadīth states:

أيما امرأة ماتت وزوجها راض عنها دخلت الجنة

When a woman passes away in a state that her husband was pleased with her, she will enter Paradise.[1]

In the light of this Hadīth, I testify in favour of my second wife that she passed away in a state that I was pleased with her. I therefore have hope that Allāh *taʿālā* will admit her into Paradise. May Allāh *taʿālā* bless us, our children and our beloveds with the companionship of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, all the Sahābah *radiyallāhu ʿanhum* and the Auliyā'. Āmīn.

Muhammad Qamar az-Zamān Allāhābādī
Bayt al-Adhkār Wasīyābād, Allāhābād
15 Rajab 1437 A.H./23 April 2016

NOTE

I now take the opportunity of quoting some of the impressions of the ʿulamā' and mashā'ikh which were written by them after reading this book. The testimony of these elders on the authenticity and usefulness of this book is an honour for me, and an indication of its reliability and importance. Their testimonies are treasures in the Hereafter for myself, and glad tidings of acceptance in the court of Allāh *taʿālā*; and manifestations of "Testifiers of Allāh on earth". I am grateful to all of them. May Allāh *taʿālā* reward them with the best of rewards.

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[1] Ibn Mājah (1854).

IMPRESSION (1)

Hadrat Maulānā Muftī Mahmūd Hasan Sāhib

Respected and honourable brother. May Allāh *taʿālā* increase your noble qualities.

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

You honoured me by sending me a copy of *Aqwāl-e-Salaf* volume two. I perused through it here and there. You undertook a unique selection. It is a very demanding task to take extracts from lengthy lives and diverse conversations for the purpose of rectification and tutoring. But Allāh *taʿālā* made this task easy for you by His grace.

Some of the places which I read made me feel as if an operation was being performed on a painful vein. This book also contains a cure for diseases – like cancer - which people consider incurable. Had the date of birth and death of the personalities whose statements are quoted also been mentioned, it would have been more beneficial for the students.[1] May Allāh *taʿālā* accept your service and bestow you with more inspiration. That is all.

Was salām

Mahmūd, *may Allāh forgive him.*
Chattah Musjid, Dār al-ʿUlūm Deoband
14/10/1409 A.H.

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[1] *Al-hamdu lillāh*, we have now done this in all the volumes. May Allāh *taʿālā* reward him. (compiler)

IMPRESSION (2)

Hadrat Maulānā Hakīm ʻAbd ar-Rashīd Sāhib Gangohī

Respected and honourable brother. As-salāmu ʻalaykum.

I am grateful for your having thought of me. In addition to this, I was most pleased to receive your esteemed gifts. Allāh willing, I will benefit from them.

I make duʻā' for you and also request your duʻā's. I recall a very comprehensive duʻā' of Hadrat Maulānā Ashraf ʻAlī Thānwī *quddisa sirruhu*:

اَللّٰهُمَّ كُنْ لَّنَا وَاجْعَلْنَا لَكَ

O Allāh! You be there for us, and make us Yours.

Respected Hadrat! I was most pleased to receive your gift of *Aqwāl-e-Salaf* volume one – not because I received a valuable book but because you considered me worthy of such a valuable gift. This noble thought from people of knowledge and dhikr is a source of joy for me and a certificate of love. Perhaps it will come to my assistance in the Hereafter.

I have been continually ill for some time now. The ailments are sometimes severe, causing restlessness and unease; and sometimes causing trepidation, resulting in my having to move from place to place. I have lost my concentration and am hoping for tranquillity. As per the statement of Hadrat Maulānā Muhammad Tayyib Sāhib (principal of Dār al-ʻUlūm Deoband), this world is a place of fleeing, the barzakh is a place of waiting, and the Hereafter is the place of settling down. We have given third place to the first. The sequence is upside down, this is why we are

suffering. I will be blessed if my temperament becomes balanced from the inundation of pains, ailments, miseries and tragedies.

Was salām
ʿAbd ar-Rashīd Mahmūd, *may Allāh pardon him.*
12 Jumādā ath-Thāniyah 1410 A.H.

IMPRESSION (3)

Hadrat Maulānā Qādī At-har Sāhib Mubārakpūrī

Commencing in the name of Allāh

Beloved Maulānā Muhammad Qamar az-Zamān Sāhib

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

I pray to Allāh *taʿālā* that you are well. The two volumes of your academic and spiritual gift – *Aqwāl-e-Salaf* – was late in coming. The person who conveyed it to me must have been busy. I am most grateful for this gift.

Shaykh Abū ʿAbd ar-Rahmān *rahimahullāh* writes in *Tabaqāt as-Sūfīyyah* about the life of a certain saint. Someone asked him: "What is the reason for the statements of the past seniors having such a profound effect and their blessings being conveyed, while these qualities are not found in the latter peoples?" The saint replied: "The reason is because the past seniors used to speak for the sake of the Hereafter while we speak for the sake of this world. This is why the fiery speeches and lectures of orators do not have that effect which is experienced from the simple, straightforward and concise statements of the mashā'ikh."

The statements of the mashā'ikh of the early eras are being collated to this day. *Aqwāl-e-Salaf* is a link from that golden chain in which you very beautifully arranged a curing prescription for both the heart and mind. A major advantage is that your enlightening comments have created an academic status in these spiritual statements. Moreover, the flowing and simple nature of the text has made it even more beneficial. (These kind words are most certainly an honour and good fortune for myself – compiler).

You laid the foundation of *Aqwāl-e-Salaf* on the blessed book, *Lawāqih al-Anwār fī Tabaqāt al-Akhyār* (*at-Tabaqāt al-Kubrā*) of Imām Shaʿrānī *rahimahullāh*. This book is from among the much-loved books of the mashā'ikh. Muslihul Ummat Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* was especially enamoured by it and he used to scatter its pearls in his assemblies. On one occasion when I was in Mumbai, Hadrat asked me for *at-Tabaqāt al-Kubrā*. I brought all eight volumes of *at-Tabaqāt al-Kubrā* of Ibn Saʿd which had recently arrived from Makkah Mukarramah. Hadrat said: "I want the *at-Tabaqāt al-Kubrā* of Imām Shaʿrānī *rahimahullāh* so that I could relate its themes in my assembly."

By making this book the fundamental source of *Aqwāl-e-Salaf*, you have proliferated its benefit and usefulness. May Allāh *taʿālā* accept your efforts and work, and make this book beneficial to Muslims. Allāh willing, after the completion of its fourth volume,[1] another major religious and spiritual treasure will be made available in the Urdu language. May Allāh *taʿālā* keep you hale and hearty. Āmīn. I extend my gratitude once again.

Qādī At-har Mubārakpūrī
Qādī Manzil, Mubārakpūr
14 Shaʿbān 1410 A.H.

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[1] Māshā Allāh, we now have the opportunity of presenting more volumes with additions to the ummah. (compiler)

IMPRESSION (4)

Hadrat Maulānā Muftī Zafīr ad-Dīn Sāhib
(Muftī of Dār al-ʻUlūm Deoband)

بسم الله الرحمن الرحيم

Reading and hearing about the lives and stories of the Sufis and ʻulamā' creates a natural urge towards good deeds. Those who read and listen to these stories develop a yearning for righteousness and an abhorrence for evils. Reading their statements is akin to attending their assemblies.

Hadrat Maulānā Muhammad Qamar az-Zamān Sāhib has compiled *Aqwāl-e-Salaf*. The fact of the matter is that this work deserves congratulations.

Hadrat strove hard in collating the biographies and statements of the past seniors. He studied countless books and collated effective and impressive anecdotes in a single place. Reading them results in expansion to the heart and soul. Those who read and listen to them experience a revolution in their actions and character.

I read the book and perceived considerable benefit from it. I advise others to certainly study it as well.

Zafīr ad-Dīn, *may Allāh pardon him.*

IMPRESSION (5)

Hadrat Maulānā Muhammad Yūsuf Sāhib Bastawī

نحمده ونصلي على رسوله الكريم. أما بعد.

Hadrat Maulānā Muftī Muhammad Shafīʿ Sāhib *rahimahullāh* – the grand muftī of Pakistan – writes in his commentary to the following verses:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ. صِرَاطَ الَّذِيْنَ أَنْعَمْتَ عَلَيْهِمْ.

Show us the straight path. The path of those whom You have favoured.

Two things are essential for man's rectitude and success. One is the Book of Allāh which contains injunctions for every department of human life. The other is the men of Allāh.[1]

Thus, it is essential to follow our noble predecessors who most certainly combined the sciences and blessings of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. If we turn away the slightest bit from their path, the statement of Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

فَضَلُّوْا وَأَضَلُّوْا

They went astray and led others astray.

Will apply to us.

This is why we have to study the lives, statements and teachings of the past seniors which are related in the books. Studying their statements and life-conditions creates a special effulgence in the heart.

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[1] *Maʿārif al-Qur'ān*, vol. 1, p. 94.

Special attention has certainly been given in this book – *Aqwāl-e-Salaf* – to preserve the statements and teachings of the Sahābah *radiyallāhu ʿanhum*, the Tābiʿūn and their followers. Their statements and teachings are lighthouses for the succeeding generations, and it is from them that their temperaments and dispositions are absorbed. We learn how our seniors combined the Qur'ān and Sunnah, and the external and internal.

The present era of egotism, conceit and self-opinionated dispositions has made the publication and proliferation of the statements, lives and teachings of the past scholars even more necessary. The new "light", new culture, new education and self-centredness of the present times have distanced most members of the ummah – especially the youth – from our seniors.

May Allāh *taʿālā* elevate the ranks of our beloved and honourable Hadrat Maulānā Muhammad Qamar az-Zamān Sāhib *dāmat barakātuhum* who, together with his other written works, compiled volumes one and two of *Aqwāl-e-Salaf*, and rendered a magnanimous favour to the entire fraternity of ʿulamā' and mashā'ikh. He revived and revitalized those sciences and facts which were not only reserved for a certain group but were also becoming non-existent. Each statement is like an immortalizing drink for the seeker and the one treading the path. The soul and heart are refreshed and invigorated, enthusiasm and yearning are increased and the dead body is revived.

I have learnt that the third volume on the senior personalities, ʿulamā' and saints of the 11th, 12th and 13th centuries is also to be published. Glory to Allāh! All praise is due to Allāh! O Allāh! Increase him in knowledge. May Allāh *taʿālā* crown it with acceptance. Āmīn.

Mu<u>h</u>ammad Yūsuf Bastawī
Jumādā ath-Thāniyah 1410 A.H.

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EVALUATION

Hadrat Maulānā Muhammad Rābiʿ Hasanī Nadwī
Nāzim of Dār al-ʿUlūm Nadwatul ʿUlamā', Lucknow

باسمه سبحانه

The erudite scholar, reformer, mentor, the respected Janāb Maulānā Shāh Muhammad Qamar az-Zamān Sāhib Allāhābādī, *dāmat barakātuhum wa ʿammat fuyūduhum.*

As-salāmu ʿalaykum wa rahmatullāhi wa barakātuh

I hope you are well. It is the month of Ramadān and I request you to remember this insignificant person in your duʿā's.

A few associates from Gujarat reached here today after having left your place. Through them, I received your great and most useful book on character and biographies – *Aqwāl-e-Salaf* volume five – and a copy of *Dīnī Idāro Aur Jamāʿato Kī Dhimmedāriyā.* The usefulness and benefit of *Aqwāl-e-Salaf* was known to us from before hand. I found this new work - *Dīnī Idāro Aur Jamāʿato Kī Dhimmedāriyā* – extremely important and necessary. It is essentially for those who are unable to attend your assemblies. It takes the place of attending your assemblies. The benefit of companionship and the rectification which takes place in the lives of people can be achieved through the written works of the pious elders. The guidance which the various levels of the ummah and the different conditions in the lives of Muslims which are needed are provided in this book. Allāh willing, it will be a most beneficial and useful work. May Allāh *taʿālā* accept it and make it beneficial.

I am most grateful for this academic gift. I hope that Janāb and all your associates are well. I am writing this letter as an acknowledgement of the books which you sent to me and to request your duʿā's.

Hadrat Maulānā Talhah Sāhib – the son of Hadrat Shaykh al-Hadīth Maulānā Muhammad Zakarīyyā *quddisa sirruhu* – and his wife are quite ill in Sahāranpūr. They have been admitted to the hospital in Mīrath for treatment. Our associates there have requested duʿā's. I request your duʿā's as well.

All praise is due to Allāh *taʿālā*, everyone is well here in Takiyah. There is a large number of guests in the masjid. My brother, Maulwī Wādih Rashīd, and nephews, Bilāl and Mahmūd, convey their salām and request your duʿā's.

I am sending a small packet of dates, please accept it from me.

Was salām
Requesting your duʿā's
Muhammad Rābiʿ Hasanī
Takiyah Kalān, Rāi Bareilly

IMPRESSION (6)

Hadrat Maulānā Ya'qūb Sāhib Sāraudī
Shaykh al-Hadīth Dār al-'Ulūm 'Arabīyyah
Islāmīyyah, Kanthāriyah, Bharūch, Gujarat

بسم الله الرحمن الرحيم

As-salāmu 'alaykum wa rahmatullāhi wa barakātuh

I received your sincere gift, *Aqwāl-e-Salaf* volume five, today – 27 Ramadān 1436 A.H./15 July 2015. I recall Hadrat sending me the previous volumes as well. May Allāh *ta'ālā* reward you with the best of rewards.

Allāh *ta'ālā* initiated two ways for developing rectitude, piety, reliance on Allāh, īmān and conviction in man. The first is the Book of Allāh which also includes the Hadīth. The second is the men of Allāh. Both these ways have been guiding and steering humanity throughout history with full force.

Hadrat Maulānā Muhammad Qamar az-Zamān Sāhib Allāhābādī *dāmat barakātuhum* has been coming for the last 25 years to the well-known Dār al-'Ulūm Kanthāriyah for the sake of rectification of Allāh's creation and purification of the self.

May Allāh *ta'ālā* reward him with the best of rewards, and may He recompense him for his efforts.

Hadrat has adopted the second way of expounding on the men of Allāh by preparing an encyclopaedia titled *Aqwāl-e-Salaf* and placed it in our hands through which a person can strengthen his link with the Book of Allāh and the Hadīth. Examples of how to practise on the verses of Allāh's Book can be learnt from the lives of the same men of Allāh, and they can be made one's course of action.

I will therefore first request myself and then all those who are associated to Hadrat Wālā to take benefit from this collection. Studying the lives of the pious elders most certainly takes the place of their companionship. In fact, I say that a believing servant of the 15th century of the Hijrah cannot sit in the company of the countless Prophets *ʿalayhimus salām*, Sahābah *radiyallāhu ʿanhum* and Auliyā' which span so many thousands of years. He can neither take delight from their statements and life-conditions nor can he acquire the honour of presenting himself in their love. However, if the same believing servant purchases the full set of *Aqwāl-e-Salaf* and studies it, he can listen to the statements of these personalities by night and day, he can read them and he can derive blessings from them. One should therefore derive maximum benefit from this treasure.

Another point is that Hadrat Maulānā arranged the book in accordance with the Hijrī calendar, identified the senior ʿulamā' and mashā'ikh of each century, and then compiled this work. Consequently, *Aqwāl-e-Salaf* has become a priceless academic and research collection. This phenomenal and intricate task could only be carried out by an erudite scholar. Thus, the benefit of this collection is all-embracing.

I have written these few lines in response to Hadrat Wālā's request and to present my thoughts. I make an earnest duʿā' that Allāh *taʿālā* crowns this great service of Hadrat with acceptance and makes it a means of salvation. Āmīn.

Yaʿqūb Sāraudī
28 Ramadān 1436 A.H.
16 July 2015

RECOMMENDATION

Maulānā Iqbāl Muhammad Sāhib Tankārwī

Principal of Dār al-ʻUlūm Islāmīyyah ʻArabīyyah, Mātlī Wālā, Bharūch, Gujarat

الحمد لله رب العالمين، والصلاة والسلام على سيد المرسلين، وعلى آله وأصحابه أجمعين، أما بعد.

Worship has a very wide connotation in Islam. It embraces every such action which is done for Allāh's pleasure. Thus, even if character and dealings are done with the correct intention, they are included in worship. However, the jurists have three separate chapters for it. First of all, good deeds which are of two types. One is related specifically to Allāh *taʻālā*. This is known as ʻibādat (worship). The other is related to fellow humans. This is subdivided into two: (1) one which is solely a human responsibility, (2) the other is in which a legal responsibility is considered. The first is known as character while the second is known as dealings.

Character refers to man's mutual rights and responsibilities which have to be fulfilled by every human. When a person comes into this world, he develops a relationship with every thing of this world. Fulfilling this relationship in a beautiful and excellent manner is known as character. He has a relationship with his parents, family, relatives, friends and beloveds, teachers and students, mentors and disciples, employers and employees, masters and slaves, the needy and sick, guests and neighbours, widows and orphans, and with Muslims in general. In fact, he interacts with every such human who is connected to him on account of the area where he is living, his

hometown, his nationality, his gender or any other similar form of connection. In fact, if we go further, he even has a connection with animals. Certain responsibilities and duties therefore fall on him on account of these connections and relationships.

While the word hikmah (wisdom) in the Qur'ān refers to knowledge and cognition, it also applies to character. In Sūrah Banī Isrā'īl, Allāh *taʿālā* speaks about tauhīd, obedience and respect to parents, helping one's relatives and the needy; and prohibits extravagance, miserliness, female infanticide, adultery, murder and trampling the rights of orphans. This is followed by the order to fulfil promises, justice in weighing and measuring; and the prohibition of walking haughtily on earth. After all these instructions and prohibitions, Allāh *taʿālā* says:

ذٰلِكَ مِمَّآ أَوْحٰى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ

All this is part of the wisdom which your Sustainer revealed to you.[1]

Allāh *taʿālā* says in Sūrah Luqmān:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ اَنِ اشْكُرْ لِلّٰهِ

We bestowed wisdom on Luqmān [saying]: Give thanks to Allāh.

This is followed by a list of things which are defined as wisdom: Do not ascribe partners to Allāh *taʿālā*, show kindness to parents, establish salāh, enjoin good, prohibit evil, remain firm and steadfast at the time of calamities, do not be arrogant, do not walk haughtily on earth, lower your voice in speech.

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[1] Sūrah Banī Isrā'īl, 17: 39.

We learn from these verses that in the definition of the Qur'ān, these natural acts of goodness which are accepted as good acts by all nations – and which in another meaning are collectively known as "character" – are referred to as wisdom.

When looked at from another angle, we learn that Rasūlullāh *sallallāhu ʿalayhi wa sallam* elevated the importance of character over that of worship. Character refers to rights of fellow humans, and mutual dealings and contacts between humans. On the other hand, worship is from among the rights of Allāh *taʿālā*. This is why Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "When a person commits a wrong against another, the oppressor must seek pardon from the one whom he oppressed in this very world because in the Hereafter, no one will have dirhams or dīnārs to pay as a fine. People will only have deeds. The good deeds of the oppressor will be given to the oppressed. If he does not have good deeds, the evils of the oppressed will be recorded in the book of the oppressor."[1]

Rasūlullāh *sallallāhu ʿalayhi wa sallam* perfected character on three levels: (1) he encompassed all teachings related to character, (2) he encompassed the minor details of every evil and good, (3) he delineated the occasions and provided details for both types of character – whether softness and strictness, humbleness or loftiness.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* was not commissioned for a specific nation or era. Thus, the moral teachings which he was given were not laid down for the moral rectification of just one nation or just one era. Rather, it was extended to all nations and all times. This is why evils which were found or were to be

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[1] *Bukhārī Shārīf, Kitāb ar-Riqāq.*

found in all nations and times have been encompassed and prohibited. Whatever good deeds we have been taught – Rasūlullāh *sallallāhu ʿalayhi wa sallam* encompassed them through divine revelation and enlightened us on every aspect related to them.

Man has always been prone to making excuses and searching for ruses. Mere moral principles are not enough for him because he can seek refuge behind words and be satisfied with following certain superficial customs. Rather, it is necessary for every good or evil characteristic to be expounded, for him to be conveyed to its depths, and be given clear and explicit injunctions related to it. The moral teachings of Rasūlullāh *sallallāhu ʿalayhi wa sallam* took this point into full consideration.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* divided moral teachings into three parts: (1) rights, (2) virtues and evils, (3) etiquette.

The first teaching of Islam is that every human has certain obligations towards not only other humans but to animals as well. These are the obligations which every human has to fulfil according to his capability. These obligations and responsibilities fall under the first category of Islamic character.

The second is the goodness and loftiness in man's personal ways and habits. This is known as virtues while its opposite is evils.

The third refers to carrying out actions in a beautiful and excellent manner. This is known as etiquette. For example, the ways of sitting, standing, eating, drinking and so on.

Man has to strive and endeavour to increase and preserve whatever is beneficial to him and whatever he has some attachment to. He must benefit from that

which Allāh *taʿālā* created for his benefit and use it on the occasions of using it as ordered by Allāh *taʿālā*. He must protect it against every such thing which would be detrimental to its benefit. This responsibility is known as a haqq – a right – which has to be fulfilled. Allāh *taʿālā* says in this regard:

وَفِيْٓ أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُوْمِ

In their wealth there is a share (right) for the beggar and the dispossessed.[1]

وَالَّذِيْنَ فِيْٓ اَمْوَالِهِمْ حَقٌّ مَّعْلُوْمٌ لِلسَّائِلِ وَالْمَحْرُوْمِ

And those in whose wealth there is a due portion, for the beggar and the dispossessed.[2]

وَاٰتِ ذَا الْقُرْبٰى حَقَّهُ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ

Give to the kinsman his right, and to the needy and the traveller.[3]

A Hadīth states:

إِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا وَلِزَوْرِكَ عَلَيْكَ حَقًّا

Your spouse has a right over you, and your guest has a right over you.

It is the same moral teaching which the Sufis adopted practically and propagated and taught Islam in this way. The sole objective of their lives is to influence deviated people through good character. They moulded their lives on good character and mannerisms, and in this way, they presented a living, walking and talking

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[1] Sūrah adh-Dhāriyāt, 51: 19.
[2] Sūrah al-Maʿārij, 70: 24-25.
[3] Sūrah Banī Isrāʾīl, 17: 26.

picture of Islam. The words which emanate from the depths of their hearts are words which can turn around a person's life completely because whatever emanates from the heart must have an effect on other hearts.

All praise is due to Allāh *taʿālā* for having conferred various types of capabilities to Shaykh al-Mashā'ikh Hadrat Maulānā Qamar az-Zamān Sāhib *dāmat barakātuhum*. In addition to solidity and perfection in external and internal sciences, Allāh *taʿālā* blessed him with an excellent manner of writing and compiling books. While a very large number of people are benefiting verbally from his training and teachings, many scholars and saints are benefiting from his written works. No matter what subject he writes on, he expounds on all its positive and negative angles.

An entire library is available on the biography and written works of Mufakkir-e-Islam Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh*. However, Hadrat [Maulānā Qamar az-Zamān Sāhib] selected, compiled and arranged important themes from his life in his book *Nuqūsh Wa Āthār Mufakkir-e-Islam*, in a concise and excellent manner. He provided concise comments and notes, and explained in a way which causes other books on this subject to fade away.

Explaining and elucidating *Maʿārif Muslihul Ummat* and presenting the mysteries of the pure Sharīʿah in a wonderful manner was also a phenomenal contribution. Together with the simplicity of language, there is such an effulgence in it that one feels like reading it without stopping. This is the general feeling with all of Hadrat's written works.

In the recent past, a very important book - *Dīnī Idāro Aur Jamāʿato Kī Dhimmedāriyā* – which steers one towards fulfilling important moral and religious

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responsibilities was published. In the light of the needs of the current era, a valuable academic and reformative treasure has been presented to the people of the madāris, khānqāhs, daʿwat and tablīgh, writers and compilers, and wealthy people. Allāh willing, it will prove equally beneficial to all sections of the ummah.

All praise is due to Allāh *taʿālā*, in the 1 400 year history of the Muslim ummah, the students and khulafā' of the thousands of ʿulamā', mashā'ikh and Sufis compiled their lives, biographies, statements and writings; and presented them in book form to the ummah. If one has to read them all, he would not be able to do it even if he were given a life as long as that of Hadrat Nūh *ʿalayhis salām*. However, Allāh *taʿālā* made this task easy for us in the form of Hadrat Maulānā Muhammad Qamar az-Zamān Sāhib *dāmat barakātuhum*, an erudite scholar and a man of lofty character and attributes. By virtue of his Allāh-conferred capabilities and expert sound taste, he selected the pearls and jewels from our 1 400 year history, threaded them together and made it easy for people like us. As per the statement of Shakhse *rahimahullāh*, the circle of its acceptance has become extremely wide. In addition to India, this book is being passed on from hand to hand in many countries of the world. The effectiveness of its themes has impressed the Auliyā', Sufis, saints and world-renowned ʿulamā' of our time and compelled them to acknowledge its magical power.

Undoubtedly, the beautiful arrangement and selection of the statements and life-conditions of the pure souls of the past, together with additional notes and commentaries which are found in *Aqwāl-e-Salaf* is – in my humble view – unmatched bearing in mind its comprehensiveness, usefulness, uniqueness, effectiveness and purity from creedal fanaticism. The

pearls that were scattered over thousands of pages have been brought together in a single thread through Hadrat's expert and sound selection, and made it easy for those who are conversant with the Urdu language. This is a fard-e-kifāyah which has freed us from having to study thousands of books.

I consider myself defective in knowledge and practice. Speaking about Hadrat's written works is synonymous to attaching a sisal rope to a silk fabric. However, it was because of Hadrat's instruction (which also demonstrates his humbleness and affection) that these few lines were written. Finally, I make duʿā' that Allāh *taʿālā* protects and safeguards Hadrat from every type of evil, crowns his phenomenal services with acceptance, rewards him with the best of rewards in both worlds, and inspires every member of the ummah to benefit from him. Āmīn.

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PERSONALITIES OF THE 12TH CENTURY

Hadrat Shāh Abū ar-Radā' Muhammad Dehlawī[1] (d. 1101 A.H.)

Name and Lineage

His name is Abū ar-Radā' Muhammad. His father's name is Shaykh Wajīh ad-Dīn Fārūqī Shahīd. He is the elder brother of Shāh 'Abd ar-Rahīm Sāhib Dehlawī *rahimahullāh* who is the father of Hadrat Shāh Walī Allāh Sāhib Muhaddith Dehlawī *rahimahullāh*.

Birth

He was most probably born in 1045 A.H. or 1046 A.H.

Education and Training

Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* wrote a book titled *Shawāriq al-Ma'rifah* on the biography of his great uncle. It is written with a fine pen and comprises of 60 pages. It is included in the book *Anfās al-'Ārifīn*. However, it does not contain any details about his education from which we could have ascertained the names of all this teachers and the course books which he studied. What is known is that he studied under Hāfiz Basīr Dehlawī (an erudite scholar during the rule of Shāh Jahān) and Hadrat Khwājah 'Ubaydullāh who was the son Hadrat Khwājah Bāqī Billāh *rahimahullāh*. Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* writes at this point:

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[1] This article is quoted from *Tadhkirah Shāh 'Abd ar-Rahīm Wa Shāh Abū ar-Radā' Dehlawī* of Hadrat Maulānā Nasīm Ahmad Sāhib Farīdī Amrauhī *rahimahullāh*. May Allāh *ta'ālā* accept this presentation as He did the original. Āmīn. (Qamar az-Zamān)

> The fact of the matter is that all his sciences were Allāh-bestowed.

After completing his studies, then as per the instruction of his father, Shaykh Wajīh ad-Dīn Shahīd *rahimahullāh*, he worked in the court of a senior affluent person. After some time, he was overcome by total reliance [on Allāh *ta'ālā*] and left his job. He then lived in a room in Fīroze Ābād where he spent his entire life.

Spiritual mentor

Under whose guidance did he tread the path of tasawwuf? Who was his spiritual mentor? The gist of what is gauged from the writing of Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* is that he was of the Uwaysī school and that he acquired direct spiritual blessings and instructions from Rasūlullāh *sallallāhu 'alayhi wa sallam*, Hadrat 'Alī *radiyallāhu 'anhu* and Shaykh 'Abd al-Qādir Jīlānī *rahimahullāh*.

Independence

He used to remain aloof from the rulers and sultans, so much so that even when a righteous king like 'Ālamgīr *rahimahullāh* requested to meet him, he did not accede to his request. He paid no attention whatsoever to the rulers and leaders, and would very rarely accept their gifts. However, he would readily accept even the simplest of gifts from sincere poor people.

Lectures

He used to deliver lectures every Friday after the jumu'ah salāh. His method of delivering a lecture was to first quote three Ahādīth which he used to read from memory. He would pause in-between when relating them. He would then translate them into Persian and then into the Urdu language of those days. He would follow this with applicable and essential explanations of the Ahādīth.

In the beginning he used to conduct lessons on all the sciences. His lofty capabilities and beautiful presentation caused students in large numbers to attend his lessons. Towards the end, he confined himself to conducting lessons on just two books: *Bayḏāwī* and *Mishkāt al-Maṣābīḥ*. After that, most of his time was spent in devoting himself to Allāh *taʿālā* and explaining spiritual sciences to his special disciples.

He believed in Waḥdat al-Wujūd and, as per the view of Ḥaḏrat Shāh Walī Allāh *raḥimahullāh*, he had done phenomenal research on this subject. He used to explain and expound on the intricate themes of the Sufis in his assemblies.

Emulating the Sunnah

In addition to intensive love for Allāh *taʿālā* and constant consciousness of the Oneness of Allāh *taʿālā*, he was extremely conscious of emulating the Sunnah. Ḥaḏrat Shāh Walī Allāh Ṣāḥib *raḥimahullāh* writes that when he intended entering a masjid, he would stop outside, remove his left foot from his shoe, then his right foot; and then enter the masjid with his right foot. He did this so that he could practise on both Aḥādīth in this regard.

Ḥaḏrat Shāh Walī Allāh Ṣāḥib *raḥimahullāh* writes:

> He was most vigilant in adhering to the Sharīʿah to the extent that right until the end of his life he did not leave out any mustaḥab action or any Sunnah way.

Note: This is a glaring karāmat (supernatural feat). In fact, more than a karāmat, it displays his steadfastness regarding which it is said:

الاستقامة فوق الكرامة

Steadfastness is superior to a supernatural feat.

Statements

Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* has quoted many of his statements. They display his academic and spiritual loftiness. A few are quoted here:

1. The best exercise is moderation in food and drink with continuous focus to the extent that continuous focus becomes one's personal trait.

2. When the consciousness of Allāh *taʿālā* becomes firmly embedded in a person, it is not removed even when he is engaged in conversations or becomes occupied in other activities. Yes, when he becomes occupied in teaching or studying intricate sciences, a flimsy veil will certainly come in-between.

3. A shaykh must not try to incline the murīds of another shaykh to himself. He must not cause the focus of a murīd towards his shaykh to be tainted. Even if the murīd flatters him and insists for him to do this, he must refer the murīd to his shaykh. However, there will be no harm if the murīd's shaykh has passed away or gone to a distant land.

Note: This is an excellent elucidation of an issue which spiritual mentors ought to bear in mind. Unfortunately, in today's times, countless efforts are made to win over disciples towards one's self. This is against the principles of tasawwuf. (compiler)

4. There are no narrations which prove that the imāms of the Ahl al-Bayt refuted or maligned the Sahābah *radiyallāhu ʿanhum* in any way. It is merely a lie and a fabrication on the part of those holding corrupt beliefs.

5. Salvation is in following the Prophets *ʿalayhimus salām*. One has to follow the Prophets *ʿalayhimus salām* when it comes to beliefs. This has to be done

without any additions and subtractions as is the creed of the Ahl as-Sunnah of the past.

6. A senior person asked a Sufi: "Why do you Sufis engage in so many spiritual exercises and endure so many hardships?" The Sufi replied: "If you were told that if you strive to a certain extent you will receive sultanate or the king will come to you, will you strive to the level which is required?" The person replied: "In such a case, every person will strive and endure difficulties." The Sufi said: "It is by virtue of their spiritual exercises and striving that the greatness of Allāh *taʿālā* embeds itself in the hearts of the Sufis. Why, then, should they not engage in those spiritual exercises and striving?!"

Note: Glory to Allāh! What a beautiful reply! One should not only bear it in mind but practise on it.

7. A major reason for people rejecting the Auliyā' is that they live in the same area or same city. Another reason is that they are contemporaries. Yet another reason is when they are related to the Walī. In most cases, the masses are carried away by the one who has many attendants and engages in a lot of worship even if he does it for show and ostentation.

8. ʿIlm al-yaqīn (the knowledge of certainty) is like seeing smoke and using it is as a proof for the existence of a fire. ʿAyn al-yaqīn (the eye of certainty) entails seeing the fire with one's own eyes. Haqq al-yaqīn (the truth of certainty) entails having knowledge of the fire within one's self. Witnessing Allāh *taʿālā* is in ʿayn al-yaqīn. Reaching Allāh *taʿālā* and being in His presence is in haqq al-yaqīn.

Letters

A translation of a few letters which he wrote to his special associates either in the Arabic or Persian languages are now quoted.

Shaykh ʿAbd al-Hafīz Thānesarī

(1)

Dear brother ʿAbd al-Hafīz! Protect yourself against turning to anyone apart from Allāh *taʿālā*. I received your letter in which you stated that through the grace of Allāh *taʿālā* you are experiencing focus of mind without any difficulty, and that you are experiencing a unique condition. All thanks are due to Allāh *taʿālā*. May He confer you with even more focus and concentration. May He honour you with external and internal fortitude. Seeing to one's wife and children is also an order from Allāh *taʿālā*. Thus, it is included within the circle of obedience and worship. It is necessary to bear hardships and difficulties for one's wife and children. You must remain patient; Allāh *taʿālā* will soon provide the means for prosperity after the difficulties which you are experiencing. I advise you to adhere strictly to the Sunnah when fulfilling different acts of worship, and to be forever mindful of meditation.

Note: Glory to Allāh! Look at the balance in his instruction. He provided him with appropriate pieces of advice for both his religious and worldly matters.

(2)

Wilāyat is of three types. (1) wilāyat-e-īmānī, (2) wilāyat-e-ʿirfānī, (3) wilāyat-e-ihsānī. The walī of wilāyat-e-īmānī and wilāyat-e-ʿirfānī is not protected against committing even intentional major sins, let alone minor sins. However, the walī of wilāyat-e-ihsānī is protected against all types of major sins, and from intentional minor sins.

Was salām.

Maulānā ʿIsmatullāh Fārūqī Murādābādī

بسم الله الرحمن الرحيم

سلام الله على أخ في الله عصمة الله. أمرتم بالزاد ونودي فيكم بالرحيل. فهيهات إلى الآن اشتغلتم بالقال والقيل.

As-salām ʿalaykum.

(1) The order to get ready one's provisions for the journey has been issued and the call to depart has been made. How sad that you are still occupied in futile and useless talks!

Acquire some excellence in this temporary abode, and do not sit back like the unconcerned person. Only when the dust rises will you know whether a horse was under you or a donkey.

(2) Admonition awakens the sleeping heart, but it displeases the dead heart. In other words, it does not like to be admonished.

(3) Take stock of yourself before you are taken to account in the Hereafter because you will not get such an opportunity there.

Note: Look at how beneficial and effective words of advice he gave. May Allāh *taʿālā* inspire us to practise on them. (compiler)

Demise

He passed away on 17 Muharram al-Harām 1101 A.H. His grave is situated in Delhi. May Allāh *taʿālā* shower His mercies on him.[1]

[1] *Tadhkirah Shāh Abū ar-Radā' Dehlawī.*

Hadrat Shāh ʿAbd ar-Rahīm Sāhib Dehlawī (d. 1131 A.H.)

Name and Lineage

His name is Shāh ʿAbd ar-Rahīm. His kunnīyyat is Abū al-Fayd. Some biographers state that his name is Abū al-Fayd. His father's name is Shāh Wajīh ad-Dīn. Shāh ʿAbd ar-Rahīm Sāhib *rahimahullāh* is the father of Hujjatul Islam Hadrat Shāh Walī Allāh Sāhib Muhaddith Dehlawī *rahimahullāh*.

Birth

We could not find any clear record of his date of birth. However, he passed away in 1131 A.H. and was 77 years old at the time. So he must have been born in 1054 A.H.

Background and Early Education

Shāh ʿAbd ar-Rahīm Sāhib had inherited the qualities of knowledge, virtue, independence and contentment from his forefathers. His paternal and maternal forefathers had always been people of honour and esteem. Most members of their families were icons of virtue, excellence, rectitude and piety. This was by virtue of both mothers being the descendants of Hadrat ʿUmar *radiyallāhu ʿanhu* and Hadrat ʿAlī *radiyallāhu ʿanhu*.

Shāh Sāhib not only preserved the qualities of knowledge, virtue, guidance, rectitude and piety which he inherited from his forefathers, but made them the amulets of his life and added tremendously to this original capital which he received. This is by the grace of Allāh *taʿālā* which He confers on whomever He wills.[1]

When Shāh Sāhib came into this world, he found his house filled with discussions on knowledge and

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[1] *Fatāwā ʿĀlamgīrī Aur Oes Ke Mu'allifīn*, p. 52.

religion. For long periods of time nothing but mention of Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam* fell into his ears. Due to the fact that the elders of the family were present, the family hadn't shifted from the ways of their forebears. His parents used to spend the night in worship and would wake up for tahajjud. Thus, from his very childhood days he observed them in various acts of worship, tahajjud, remembrance of Allāh *taʿālā* and so on; and would join them. His education and training commenced in this environment, and his spirituality progressed in this cradle of Allāh consciousness and tasawwuf.

As per the norm, his early maktab education commenced in his house. When he reached an age of understanding, he was made to study Arabic under his elder brother, Shaykh Abū ar-Radā Muhammad *rahimahullāh*. He completed the intermediate textbooks by the time he reached ten years of age. He himself says in this regard:

> I studied the small textbooks going up to *Sharh ʿAqāʼid* and *Hāshiyah Khiyālī* under my honourable brother, Shaykh Abū ar-Radā Muhammad.

He then went to Mīr Zāhid Harawī in Akbarābād who was appointed by ʿĀlamgīr *rahimahullāh* as the muhtasib of that city. Shāh Sāhib studied the remaining books under him.

The Teacher's Affection

Shāh ʿAbd ar-Rahīm Sāhib *rahimahullāh* was from among the most beloved students of Hadrat Mīr Zāhid *rahimahullāh*. The latter loved him so much because of his intelligence that if he happened to not prepare his lesson, the teacher would not conduct the entire lesson. He would merely teach one or two lines so that continuity is maintained. He writes in this regard:

> My honourable teacher paid a lot of attention to me. If I did not prepare for a lesson on any day, he would say: Very well, you may read just one or two lines so that we do not miss out any day.

Teaching and Lecturing

After completing his education, Shāh Sāhib established a madrasah where he began teaching and lecturing. By the will of Allāh *ta'ālā*, in addition to teaching jurisprudence, tasawwuf, theology and philosophy; he used to teach the words of Allāh *ta'ālā* and Rasūlullāh *sallallāhu 'alayhi wa sallam*. This practice was not in vogue in India at the time. Shāh Walī Allāh's light of the Qur'ān and Hadīth which he spread and illuminated throughout India was first taught to him by his father, Shāh 'Abd ar-Rahīm Sāhib *rahimahullāh*.

Several transmissions (asānīd) which he issued are to be found in his writings. It is learnt from them that he used to give special attention to giving permission for three sciences: tafsīr, Hadīth and tasawwuf. He writes in one of his transmissions:

أجزته لدرس التفسير والحديث

I permit him to teach tafsīr and Hadīth.

He writes in one of his other transmissions:

وتعلم مني علم التفسير والحديث والتصوف

He studied tafsīr, Hadīth and tasawwuf under me.

Spiritual Training

Together with external knowledge, the environment in his house was such that his spiritual training had commenced at the same time, and his spirituality was progressing without his even perceiving it. When studying Shāh Sāhib's life-conditions, we conclude that

he had a natural inclination towards ihsān and tasawwuf, and whose effects were becoming visible from his childhood. He writes: "When my maternal uncle, Shaykh ʿAbd al-Hayy, used to look at the condition of his sons, he used to say:

> I fear the way of our pious forefathers coming to an end after us.

However, when he saw me performing wudū' with much attention, he was overjoyed and said:

> I have now learnt that we still have someone who will keep up the good name of our family. If not from our male issues than at least from our female issues.

In addition to his maternal uncle, when other seniors observed Shāh Sāhib's righteousness and rectitude, they concluded that this child will become a great personality in this path. Shāh Sāhib's mentor, Hāfiz Sayyid ʿAbdullāh Sāhib *rahimahullāh*, said to him one day: "I was inclined to you ever since you were a small boy playing around with the other boys. I used to make this duʿā' for you:

> O Allāh! Make this child from among Your Auliyā'.

When he was 12 years old, he saw Hadrat Zakarīyyā *ʿalayhis salām* in his dream. Ever since that day, an extraordinary change occurred in his spiritual inclination and his heart became even more attached to Allāh's remembrance.

The Purpose of Bayʿah

Based on his natural capabilities, Shāh Sāhib had already traversed many of the stations of tasawwuf. However, there was a need to pledge allegiance to someone for continuation and firmness in them. After seeing the above-mentioned dream, he decided to

pledge bayʿah. He did not get an opportunity as yet when he saw another dream in which Hadrat Khwājah Naqshband Shaykh ʿAbd al-ʿAzīz Shukr Bār *rahimahullāh* was saying to him:

> O son! Do not pledge allegiance to anyone until Khwājah Sāhib accepts you.

The next morning, Shāh Sāhib *rahimahullāh* presented himself before Hadrat Khwājah Khurd (the youngest son of Hadrat Bāqī Billāh *rahimahullāh*) and asked him for an interpretation of his dream. Before obtaining the interpretation from him, he added: "There is no one apart from you in this city who is well known by the title of 'Khwājah'. This dream is probably a reference to you. So please accept me in your service." Hadrat Khwājah *rahimahullāh* said: "The dream is not referring to me, but to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Allāh willing, you will be blessed with seeing Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream." Subsequently, he was blessed with this honour a few days later.

After some days, he presented himself before Hadrat Khwājah Khurd *rahimahullāh* once again and requested him to accept his bayʿah. Out of his humility, Hadrat Khwājah Khurd excused himself by saying: "I am lax in following the Sunnah and I do not want you to deviate the slightest bit from the path of the Sharīʿah."

Bayʿah

Shāh Sāhib said: "Very well, but you will have to advise me as to who I should pledge allegiance to." Khwājah Khurd *rahimahullāh* said: "If you find someone from among the khulafā' of Sayyid Ādam Bannūrī *rahimahullāh* then there will be no one better than him." Shāh Sāhib mentioned the name of Sayyid ʿAbdullāh *rahimahullāh* and Khwājah Sāhib agreed

with him. Subsequently, he went to him and pledged allegiance to him. He writes:

> Although he was overcome by concealing himself and remaining in solitude, he accepted my request for bayʿah at the first instance.

Hāfiz Sāhib *rahimahullāh* loved him tremendously and never accepted any service from him. Even if he tried to, Hāfiz Sāhib would defer it. Shāh Sāhib came to him on one occasion with the intention of serving him. The shaykh accepted it for a short while and then said:

> You must remove the thought of serving me which is in your heart. I have absolved you from every type of physical and spiritual service.

During this period, Shāh Sāhib used to visit Hadrat Khwājah Khurd *rahimahullāh* frequently. He used to benefit from him and continued his companionship with him. Although Shāh Sāhib was not formally aligned to him, he derived maximum benefit from him. He treated Khwājah Sāhib *rahimahullāh* like a mentor while the latter always treated him with love and affection.

Khalīfah Abul Qāsim

When Hāfiz Sāhib passed away, Shāh Sāhib began searching for another mentor. Someone mentioned Abul Qāsim Akbarābādī to him. Shāh Sāhib proceeded to Akbarābād and presented himself before him. The shaykh received him warmly and treated him with much affection and kindness. He paid special attention to his training. Shāh Sāhib writes:

> [He paid so much of attention to me] that some of his senior associates began envying me.

Hadrat Khalīfah Abul Qāsim was so attached to Shāh Sāhib that when he conferred khilāfat to him, he invited a large number of people from all sections of the community. Then in their presence, he placed the turban of khilāfat on Shāh Sāhib's head.

Shāh 'Abd ar-Rahīm Sāhib himself loved his shaykh dearly. He relates:

> Hadrat Khalīfah *rahimahullāh* would often say to me: "You must also make it a point to visit the other seniors of the city." However, I used to defer this so that my focus on my shaykh is not affected.[1]

Practising medicine as a livelihood

In addition to treating spiritual maladies, the practice of treating physical ailments had been coming down since generations in the family of Shāh Sāhib *rahimahullāh*. Shāh Sāhib himself had completed his studies on this subject and had become a master in this field.

He went to the Bārsah village on one occasion. The urine sample of a patient was brought to him. He prescribed a medication after seeing the sample. A Hindu priest who was present at the time asked: "Did you examine the patient properly?" Shāh Sāhib smiled and said: "This urine sample belongs to a woman who has such and such ailments, and these are the causes of her ailments." The Hindu priest asked: "In which book is this mentioned?" Shāh Sāhib replied:

> It is not mentioned in any medical journal. Rather, it is by virtue of the Muhammadī farsightedness.

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[1] *Anfās al-'Ārifīn.*

Even after Shāh Sāhib *rahimahullāh*, this science remained in his family on an academic level but Shāh Walī Allāh Sāhib *rahimahullāh* put an end to it on the practical level. The following is stated in the *Malfūzāt* of Shāh ʿAbd ar-Rahīm Sāhib *rahimahullāh*:

> Medicine was practised in our family. My grandfather and uncle used to treat patients. However, my father stopped practising it.

Hadrat Shāh Walī Allāh's fine expertise in reconciling contradictory rulings was largely due to the balanced temperament and training of Shāh ʿAbd ar-Rahīm Sāhib *rahimahullāh*. Shāh Walī Allāh Sāhib *rahimahullāh* himself makes reference to this in several places.

Teaching the Qur'ān

The rational and philosophical sciences always took precedence over the other religious sciences in India. Very little attention was paid to the latter. The efforts of Hadrat ʿAbd al-Haqq Muhaddith Dehlawī *rahimahullāh* in the 10th century of the Hijrah certainly caused Hadīth to become popular, but the understanding of the Qur'ān was restricted to *Baydāwī* and *Kashshāf*. The practice of studying and teaching the text of the Qur'ān had not commenced as yet. Shāh ʿAbd ar-Rahīm Sāhib *rahimahullāh* was the first person in India to teach the Qur'ān without taking support from philosophy and logic. He was thus the person who revived this beautiful Sunnah in India. After him, his family members proliferated the Qur'ān through translations and by teaching it. Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* writes:

> After meeting friends who had come from distant places, it was my practice to read

> two sections (rukūʿ) of the Qur'ān while pondering over its meanings.[1]

While enumerating Allāh's favours on him, Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* speaks about his father's method of teaching the Qur'ān and refers to it as the greatest of bounties. He writes:

> From among the many favours which Allāh *taʿālā* conferred on this servant, a major favour was enabling me to attend my father's Qur'ān lessons in the madrasah. Allāh *taʿālā* opened for me the doors of its meaning through my father's lessons.[2]

Fatāwā ʿĀlamgīrī

Shāh Sāhib joined Mullā Hāmid as an assistant when this book was being compiled. Although he could not remain an assistant for too long because of certain political reasons, he made many useful and valuable additions to it for as long as he was an assistant. He was then removed from this service after a few days.[3]

Creed

Shāh Sāhib preferred balance and moderation in everything. Instead of increasing differences by taking sides on contentious issues, he tried to reconcile them. Shāh Sāhib was most certainly a Sufi, but he followed the middle way in his asceticism. Shāh Walī Allāh Sāhib *rahimahullāh* writes:

> He liked a balanced approach in every matter. He neither chose asceticism to the extent that it reaches monasticism, nor was he so liberal the he would become lax in matters of the Sharīʿah.

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[1] *Anfās al-ʿĀrifīn*, p. 86.
[2] *Anfās al-ʿĀrifīn*, p. 203.
[3] *Fatāwā ʿĀlamgīrī Aur Oes Ke Mu'allifīn.*

He disapproved of teaching, studying or giving preference to the various Sufi and juridical schools in a manner which would lead to denigrating any of them. Shāh Walī Allāh Sāhib *rahimahullāh* writes:

> We constantly learn from his statements that he disapproved of speaking in praise of a certain school to the extent that other schools are denigrated.

Note: This balanced approach was also adopted by Hadrat Hakīmul Ummat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* and Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh*. May Allāh *taʿālā* inspire us to adopt this approach and practise on it. Āmīn.

Character and Habits

As regards his character and habits, Shāh Sāhib was a reminder of the past seniors. He had a simple disposition, and a pure and informal temperament. He was an excellent example in his ways, speech, meeting with people, consoling or congratulating them, transactions, buying and selling, humility and selflessness, helping and assisting others, and in all other similar qualities. No work of his was devoid of wisdom and performed without the intention of following the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam* or helping Allāh's creation. He used to say:

> Intelligent and wise people must not do anything solely for enjoyment. Rather they must do it as a means to carry out a good work, emulate the Sunnah, or serve Allāh's creation.

Enjoining Good and Prohibiting Evil

When Shāh Sāhib saw any person doing something against the Sunnah or the Sharīʿah, he would stop him

in a very kind and affectionate manner. *Anfās al-ʿĀrifīn* states:

> He was very soft in his approach when advising any person.

Consequently, his advice used to have a very quick effect on people.

One of his associates who was quite educated was in the habit of engaging in futile conversations. On one occasion Shāh Sāhib said to him with genuine affection: "If you desire to link yourself to Rasūlullāh *sallallāhu ʿalayhi wa sallam* you will have to give up this habit. If not, you will not be able to acquire any blessings from his court." This advice had a deep impact on his heart and he gave up this habit.

He adopted an extremely soft approach when encouraging a person to do good. At the same time, he took into consideration the capability of his addressee.

He used to deliver lectures on Fridays so that the public would benefit. Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* writes that his near and dear ones would also attend. In most cases he was in the habit of delivering talks from *Mishkāt, Tanbīh al-Ghāfilīn, Ghunyah at-Tālibīn* and towards the end from tafsīr.

When his close associates came to meet him and then sought permission to leave, he used to quote the following couplet as an advice to them:

> Success in both worlds is in the explanation of these two letters, viz. affection towards one's friends and politeness with one's enemies.

He would personally go out to purchase whatever was required for the house. Despite his poverty, he never took a loan throughout his life. He severely disapproved

of people taking loans for the sake of luxuries and comforts, and would do his utmost to stop them. When it came to foods and drinks, he used to abstain from even those things which were doubtful.

Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* has written bits and pieces about his character and habits. He sums this up in one place as follows:

> My respected father possessed lofty characteristics such as bravery, farsightedness, contentment, and self-respect. Together with wisdom about the Hereafter, he had perfect wisdom about his livelihood. He preferred moderation and balance in every matter.

Greatness

Hadrat Shāh ʿAbd ar-Rahīm Sāhib *rahimahullāh* was reading the following couplets of Hadrat Shaykh Saʿdī Shīrāzī to Muhammad Zāhid Sāhib *rahimahullāh*:

> Whatever you are doing apart from the remembrance of your friend – Allāh *taʿālā* – is a waste of time. O Saʿdī! Wash off every mark apart from the mark of Allāh. Every such knowledge which does not show the way to Allāh *taʿālā* is ignorance.

Shāh ʿAbd ar-Rahīm Sāhib could not recall the next couplet and was therefore feeling quite perplexed. Suddenly a man wrapped in a blanket appeared. When Shāh Sāhib just completed the third couplet, the man came forward and read the fourth couplet. Shāh Sāhib recalled it completely, rushed forward and shook hands with the man. He then asked: "What is your noble name?" The man replied: "This poor servant is addressed as Muslih ad-Dīn Shīrāzī." This was the title of Shaykh Saʿdī. Thus we see the soul of Hadrat

Shaykh Saʿdī taking a form in this world of wakefulness and quoting the couplet to him.

Note: Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to quote this incident quite often in his assemblies, and the audience used to enjoy it thoroughly. (compiler)

Worship and Dhikr

Shāh Sāhib's life was an excellent example as regards Allāh's remembrance and contemplation, obedience and worship, and righteousness and piety. In addition to adhering to the obligatory acts, he remained steadfast on the optional and desirable acts which he made his practice. He never left them out unless he had a valid Sharʿī reason. His life-principle was:

الإستقامة خير من الكرامة

Steadfastness (on Allāh's injunctions) is superior to supernatural acts.

He was very particular about performing the tahajjud, ishrāq and chāsht salāhs. As regards the tahajjud salāh, he did not lay down any specific number of rakʿats for himself. He used to perform as many as his concentration and strength permitted him. After the maghrib salāh he used to perform optional salāhs with the intention of sending the reward to his parents and elder brother.

He was in the habit of reading the Qur'ān daily. He used to read it in a beautiful tone, with much pain and feeling, and with proper adherence to the rules of tajwīd. His daily dhikr quota was 1 000 times durūd sharīf, 1 000 times *Lā ilāha illallāh*, 12 000 times the ism-e-dhāt. He would also read Sūrah al-Muzzammil eleven times and 1 100 times "Yā Mughnī" for external (physical) wealth. He had special love for durūd sharīf. He used to say:

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Whatever I achieved was solely through durūd sharīf.

Statements

Countless wise pearls are scattered among Shāh Sāhib's statements and writings. A few are quoted here:

He used to say with regard to the etiquette of an assembly:

1. If any point is against the majority of scholars, never mention it in a general assembly even if it is correct. This is because people will start speaking in favour of it or against it, and this will cause ill-feelings in the assembly.

2. Never refute anyone openly in a general assembly.

3. If anyone of low rank offers salām to you first, consider it to be a bounty from Allāh *taʿālā*, receive the person with a smile and enquire about his wellbeing. The smallest attention on your part which you may consider to be of no value may be very highly regarded by him. On the other hand, if he receives no attention from you, he will feel offended.

4. If you have a certain need from a person, express it in the most beautiful way. Do not fling your need to him as though it is a rock.

5. A person's dress and appearance must be such that his quality and speciality is identifiable. For example, if a person is a jurist or a philosopher, he must dress like one and live his life like one. If a person is a dervish, he must dress like one and his living quarters must be like one.[1]

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[1] *Anfās al-ʿĀrifīn*, p. 186.

It is gauged from his speech and actions that he disapproved of according superiority or preference to one saint over another (especially when it is done with the purpose of denigrating and belittling the other).

Note: Nowadays, according superiority to one's own shaykh and denigrating other mashā'ikh is considered to be the stepping stone to one's perfection. Generally, even the mashā'ikh are not speaking out against it. Consequently, this sickness is become quite common. We seek refuge in Allāh *taʿālā*. (compiler)

6. People feel that it is very difficult to treat parents with kindness whereas the fact is that no matter how kind a person is to his parents, they are eligible for far more than that. I consider kindness to be extremely easy because parents are overjoyed by even the slightest affection. By virtue of their intense parental love, they consider the slightest kind treatment from their children to be a very big favour.[1]

Note: This is most certainly an undeniable fact. This is the condition of parental love. Unfortunately, love for them, kindness to them and the desire to serve them are qualities which are fast disappearing from children. We are seeing the consequences of this. May Allāh *taʿālā* give us refuge. (compiler)

Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* writes: One of the devoted associates of my father asked him: "How should one live one's life while living among people?" My father replied:

كُنْ فِي النَّاسِ كَأَحَدٍ مِّنَ النَّاسِ

Live among people as though you are one of them.

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[1] *Anfās al-ʿĀrifīn*, p. 186.

In other words, treat them like friends and equals; not as one who considers himself to be superior to them. This is a most comprehensive treatment and advice which ought to be written in gold.

Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* writes: When I used to be in the assembly and company of my honourable father, he used to explain to me the manner of carrying out worldly affairs, and matters related to practical wisdom. Some of them are:

Do not speak ill of anyone in the assembly. In other words, do not say: "The Europeans are like this, the Punjabis are like that, the Afghans are like this and the Moguls are like that." It may well be that a member of these nations is present in the assembly, or a person who is defensive of that area may be present. He will feel offended and the assembly will become distasteful.

Never utter anything against the masses no matter how true and correct it may be because everyone may become displeased and the assembly will become unpleasant.[1]

Note: Glory to Allāh! These are excellent points of wisdom and experience which we all have to bear in mind. Carelessness in this regard can cause major tragedies. (compiler)

Your love for some friends may cause them to consider you superior and they may feel that you will be there to fulfil their needs. This is why it is necessary to identify each friend's rank and to accord each one the rank which is suited to him. Do not rely on a friend more than what his rank is.[2]

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[1] *Anfās al-ʿĀrifīn*, p. 186.
[2] *Anfās al-ʿĀrifīn*, p. 187.

Letters

There is a short collection of Hadrat Shāh ʿAbd ar-Rahīm Sāhib *rahimahullāh* which has been compiled by Hadrat Shāh Ahlullāh Sāhib *rahimahullāh*.

This collection commences with the following famous Hadīth:

قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ :لَا يَرْحَمُ اللهُ مَنْ لَا يَرْحَمُ النَّاسَ.

Rasūlullāh sallallāhu ʿalayhi wa sallam said: Allāh taʿālā does not show mercy to the one who does not show mercy to people.[1]

It is followed by another Hadīth:

قَالَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: اَلرَّاحِمُوْنَ يَرْحَمُهُمُ الرَّحْمٰنُ، اِرْحَمُوْا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ.

Rasūlullāh sallallāhu ʿalayhi wa sallam said: The Merciful [Allāh] loves those who are merciful. Show mercy to those on earth and the Being in the heavens will show mercy to you.[2]

This Hadīth instructs us to show mercy to all humans irrespective of whether they are pious or impious. Showing mercy to impious people entails stopping them from their evils. Alternatively, this Hadīth could mean that we must show mercy to whoever is worthy of it. The words "the Being in the heavens" the heavens are specifically mentioned due to Allāh's perfect loftiness and all-embracing nature. Alternatively, it could refer to the angels in the sense that they request Allāh *taʿālā* to shower His mercy on those who show

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[1] Bukhārī (6855). The words of the Hadīth are slightly different. Refer to the original source.
[2] Tirmidhī (1924).

mercy to their fellow humans. Another meaning could be that the angels protect those who show mercy from the devils among jinn and humans (this protection is like a mercy).

He writes thereafter: O you who are desiring Allāh's proximity! O you who are desiring success in this world and the Hereafter! Allāh *taʿālā* having mercy on His servants is a unique trait of Allāh *taʿālā*, and one of the excellent qualities of the Prophets *ʿalayhimus salām*. You must strive to be like the sun which shines over everyone – the good and the bad. You must tolerate the evil mannerisms of people and do not deprive them of your mercy and kindness.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

خَيْرُ النَّاسِ مَنْ يَنْفَعُ النَّاسَ

The best among people is the one who is of benefit to people.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said that Allāh *taʿālā* helps and fulfils the needs of the person who helps his brother and fulfils his needs.

The author then relates the story of two women who are mentioned in a Hadīth. One was a righteous and pious woman but was punished because of her merciless treatment towards a cat. The other was not a pious woman but she was pardoned and rewarded for giving water to a thirsty dog.

Further down, the author says:

Eventually one has to leave this ephemeral world and proceed to the world of recompense and eternity. Thus, remove pride and haughtiness from within you and fling them out. Do not rely on your actions, rather focus on Allāh's grace, kindness and forgiveness. As far as you can, bring comfort to people's hearts and treat

Allāh's creation with mercy and affection. Distance yourself from evil qualities. O you who seeks Allāh! Just ponder over that woman who was destined for Hell was then made from among the inhabitants of Paradise for bringing comfort to an animal. Is it far-fetched for Allāh *taʿālā* to make you His close friend for bringing comfort to a human!? On the other hand, another woman was conveyed to Hell for causing pain to an animal. Now if you cause pain to the heart of a human – the heart which is the sanctuary for divine effulgence and divine mysteries – can it be surprising if you are caused to fall to the lowest of the low because of this?!

Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to personally carry out chores for helpless old women. He said that from 100 mercies, Allāh *taʿālā* distributed just one among the entire creation. Through this single mercy, mothers breastfeed their infant children and see to their needs, and hoofed animals protect their young ones and ward off danger from them. Allāh *taʿālā* has reserved the remaining 99 mercies with Him.[1]

Note: Hadrat Mujaddid Alf Thānī *rahimahullāh* says in this regard that it is hoped that the remaining 99 mercies will come to the help of the sinful ones from the ummah of Muhammad *sallallāhu ʿalayhi wa sallam*.

أُمَّةٌ مُذْنِبَةٌ وَرَبٌّ غَفُوْرٌ

If the ummah is sinful, the Lord is certainly forgiving.

The following letter is addressed to Umm ʿAbdillāh, the wife of Shaykh Muhammad Phaltī *rahimahullāh*:

All praise is due to Allāh. Salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. To the one who is treading

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[1] Bukhārī (6469).

the path and seeking the reality, Umm ʿAbdillāh! May Allāh *taʿālā* make her from among those women who remember Him abundantly, who have connected themselves to Him, who are submissive to Him and who are His ardent worshippers. May Allāh *taʿālā* confer her the station of self-obliteration and eternal love. After conveying salām, kindly study the following: Do not become so engrossed in external actions that you are prevented from reaching the lofty levels of internal actions. Strive to acquire a vigilant heart. There is no distinction between male and female in the path to Allāh *taʿālā*. Women who possess deep love for Allāh *taʿālā* are in reality similar to men (in their courage). As for the men who are detached from Allāh's love, they are worse than women.

He writes to a murīd:

Sayyid as-Sanad! The blessings of Allāh *taʿālā* descend but where do they descend to? They descend on a vigilant heart. What is the sign of a vigilant heart? When effulgence and joy enter the heart through Allāh's remembrance, and it remains aloof from this world of deception. The joy of remembering Allāh *taʿālā* is undoubtedly the greatest joy. The one who has tasted it certainly knows what it is. The one who understood this has understood everything. The one who did not understand it knows nothing.

He addresses Shaykh Muhammad Phaltī *rahimahullāh* in a letter:

The one whose condition remains the same for two consecutive days (without making any progress) is in loss. Not a single breath must pass in heedlessness. Full efforts must be made to increase in quantity, quality and affinity. Even if the life of Hadrat Nūh *ʿalayhis salām* passes in this, Allāh's right will not be fulfilled. You must stay aloof from different spiritual

exercises and forms of remembrance and focus solely on affinity [with Allāh *taʿālā*] with full determination and force.

Five Principles

Spend your energies in fulfilling the five principles which have been inspired to this servant. They are:

(1) continuous dhikr, (2) piety in every condition, (3) being of use and benefit to Allāh's creation without differentiating between country and nation, (4) not according superiority to yourself over anyone, (5) submitting to Allāh's orders and being humble before Allāh's creation.[1]

Note: Every letter of Shāh Sāhib is a guiding lamp in the path of tasawwuf. Those treading this path should study them carefully and prepare themselves to practise on them. This is especially so with regard to the five principles mentioned at the end. These are not just principles of Sufism but principles of Dīn which are supported by the Qur'ān and Sunnah, and which ought to be borne in mind by every person. (compiler)

Demise

Shāh Sāhib passed away on Wednesday 12 Safar 1131 A.H. He was buried to the left of the Dillī gate which is known as Mahandiyān and which is situated in Delhi. May Allāh *taʿālā* illuminate his resting place.

Offspring

Shāh Sāhib had married twice. We could not ascertain who his first wife was and which family she belonged to. One son by the name of Salāh ad-Dīn was born to her. When Shāh Sāhib turned 60, he received spiritual glad tidings due to which he entered into a second marriage with the daughter of Muhammad Phaltī. She

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[1] Shāh Ahlullāh: *Anfās Rahīmīyyah.*

bore him two sons, Shāh Walī Allāh *raẖimahullāh* and Shāh Ahlullāh *raẖimahullāh* who became the fountainheads of Islamic sciences and cognition in India.[1]

[1] *Fatāwā ʿĀlamgīrī Aur Oes Ke Mu'allifīn*, p. 89.

Hadrat Maulānā Shāh Walī Allāh Sāhib Dehlawī (d. 1176 A.H.)

Name and Lineage

His name is Shāh Walī Allāh, and his father's name is Shaykh ʿAbd ar-Rahīm ibn Shahīd Wajīh ad-Dīn. His ancestry goes up to Hadrat ʿUmar ibn al-Khattāb *radiyallāhu ʿanhu*. This is why he is referred to as a Fārūqī. Shaykh Shams ad-Dīn was probably the first of his forefathers to come to India. It is estimated that he arrived in India towards the end of the 7th century or beginning of the 8th century.

Birth

He was born on a Wednesday, 4 Shawwāl 1114 A.H. at the time of sunrise.

His father was 60 years old at the time. Before the birth of this blessed child, Shāh ʿAbd ar-Rahīm Sāhib *rahimahullāh* saw several glad tidings and harbingers which proved true to the letter.

Education

Shāh Sāhib was admitted into a maktab when he was five years old. He was circumcised when he was seven years old and the habit of performing salāh was instilled in him from that day. He completed memorizing the Qur'ān at the end of the same year. He then commenced studying Persian books and short Arabic books. He completed *Kāfiyah* and commenced *Sharh Jāmī* when he was ten years old. He was 14 years old when he studied one portion of *Baydāwī Sharīf*. By the time he was 15 years old, he completed the prescribed texts which were in vogue at the time in India. On his completion, his father prepared a large feast to which he invited all sections of the community.

Father's Affection

Shāh Walī Allāh Sāhib *rahimahullāh* states: "My father's affection to me was such that rarely would you find a father showing such affection to his son, a teacher to his student, and a shaykh to his murīd."

Hadrat Shāh 'Abd ar-Rahīm Sāhib's method of training was extremely wise. Shāh Sāhib relates that one day when he was still a child, he and a few friends and relatives went to an orchard. When he returned, his father said: "Walī Allāh! What did you acquire during this time which could remain eternal? I read so many durūds during your period of absence." Shāh Sāhib relates that when he heard this, he became totally disinterested in going for walks in the gardens and orchards, and never had an urge to go there again. Shāh Sāhib says: "My father used to teach me many practical wisdoms, etiquette of assemblies, and matters related to culture and intelligence. He used to quote this couplet very often:

> Success in both worlds is in the explanation of these two letters, viz. affection towards one's friends and politeness with one's enemies.

He advised me to be the first to offer salām to those of low standing, to meet them in a kind manner, to enquire about their wellbeing, and not to consider this to be an insignificant matter."

Bay'at and Khilāfat

Hadrat Shāh Sāhib relates: "I pledged bay'at to my father when I was 14 years old and I commenced with spiritual exercises of the Sufis, especially those of the Naqshbandī Sūfis. I received focus and instruction from him. My father taught me one section of the etiquette of the path and placed the special cloth [of the Sufis] on me."

Shāh Sāhib was 17 years old when his father departed from this world. When he was on his deathbed, he conferred permission to him to induct murīds and guide them. His father said this several times:

يَدُهُ كَيَدِيْ

His hand is like my hand.

Marriage

Hadrat Shāh Sāhib was 14 years old when his father got him married to the daughter of his maternal uncle, Shāykh ʿUbaydullāh Siddīqī. His eldest son, Shaykh Muhammad *rahimahullāh*, was born to this honourable wife, and was educated directly by Shāh Sāhib.

When his first wife passed away, Shāh Sāhib married the daughter of Sayyid Thanā'ullāh Sāhib *rahimahullāh*, Bībī Irādat. Sayyid Thanā'ullāh Sāhib was a resident of Saunīpat and from the progeny of Sayyidunā Nāsir ad-Dīn Shahīd Saunīpattī *rahimahullāh*.

Four illustrious sons were born to this honourable wife (Hadrat Shāh ʿAbd al-ʿAzīz *rahimahullāh*, Shāh Rafīʿ ad-Dīn *rahimahullāh*, Shāh ʿAbd al-Qādir *rahimahullāh* and Shāh ʿAbd al-Ghanī *rahimahullāh*). These four were responsible for the second revival of Dīn in India. May Allāh *taʿālā* shower His mercy on them all. A daughter by the name of Amatul ʿAzīz was also born. She was married to Maulānā Muhammad Fā'iq ibn Maulānā Muhammad ʿĀshiq Phaltī *rahimahullāh*. She bore him children and their progeny continued.

Hajj Journey

Shāh Sāhib writes in *al-Juz' al-Latīf* that he was overcome by a desire to visit the Haramayn Sharīfayn in 1143 A.H. He was honoured with performing hajj at the end of that year (in Dhū al-Hijjah). He remained in Makkah in 1144 A.H. and also visited Madīnah. He

heard Hadīth from Shaykh Abū Tāhir Madanī and other scholars of the Haramayn. He attended the assemblies of various scholars of the Haramayn. Shaykh Abū Tāhir Madanī put on the garment of the Sufis on him. This garment probably combined the garments of all the Sufi schools. Towards the end of 1144 A.H. he performed hajj again and departed for India in the beginning of 1145 A.H. He reached Delhi safely on Friday, the 10th of Rajab 1145 A.H.[1]

Hadīth Lessons

On his return from the Hijāz, Shāh Sāhib began lecturing in his father's madrasah, Madrasah Rahīmīyyah, which at the time was in old Dillī and is presently known as Mahandiyān. Within a short time, students from near and far began arriving in droves, and the place proved to be insufficient. Allāh *taʿālā* had destined this great honour in favour of Muhammad Shāh who gave Shāh Sāhib a magnificent place in the city where he began delivering his lessons. Maulānā Bashīr ad-Dīn writes:

> At one time, this madrasah was magnificent and beautiful. It was considered to be a huge Dār al-ʿUlūm. It remained in its original condition until the Indian revolution. When the revolution took place, its rooms were looted and people went to the extent of stealing the wooden flooring.

The Maulānā writes further:

> Presently, several houses and buildings have been constructed in its place. However, the area is still known as the madrasah of Shāh ʿAbd al-ʿAzīz.[2]

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[1] *Tārīkh Daʿwat Wa ʿAzīmat*, vol. 5, p. 109.
[2] Ibid. p. 115.

Services to The Qur'ān

Hadrat Shāh Sāhib *rahimahullāh* felt the need to translate the Qur'ān which he did into the Persian language. He gave it the title *Fath ar-Rahmān Bi Tarjamah al-Qur'ān*. He wrote with reference to it: This translation is to be read after completing the recitation or memorization of the Qur'ān, and after having studied some Persian so that the Persian language can be understood easily. More attention should be given to teaching it to the children of craftsmen, workers and soldiers who are not expected to be proficient in the Arabic sciences.

Hadrat Shāh Sāhib *rahimahullāh* is of the view that together with teaching this translation of the Qur'ān to maktab children, small portions at a time should be taught to illiterate people and those occupied in material pursuits.

In addition to instructing its recitation with *tartīl* in assemblies of the masses, Shāh Sāhib writes:

> Emulation of the Sahābah *radiyallāhu 'anhum* should be adopted. They used to sit in this way in circles while the reader would read it to them. The difference between these two will be that the Sahābah *radiyallāhu 'anhum* used to understand it directly in the Arabic language while these people may understand it via the Persian translation.

While speaking about the importance of this translation and stressing its need, Shāh Sāhib writes:

> The *Mathnawī* of Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh*, *Gulistān* of Shaykh Sa'dī *rahimahullāh*, *Manṭiq aṭ-Ṭayr* of Shaykh Farīd ad-Dīn 'Aṭṭār *rahimahullāh* and other similar books are read to certain

> fortunate people in their assemblies. Why, then, should the translation of Allāh's speech not be read to them so that they become occupied in understanding it? If, in the first case, they are occupied with the words of the Auliyā', here they will be occupied with the words of Allāh *taʿālā*. If the first contains pieces of advice of wise sages, this is the advice of the wisest of all. If the first are the writings of beloved seniors, these are the writings of the Master of all beloveds.

He writes further:

> The fundamental benefit of the Qur'ān is to take admonition from the guidelines and admonitions of the Qur'ān. Although reading the words of the Qur'ān alone is also a bounty, what submission will a person learn if he cannot understand the meanings and messages of the Qur'ān? What sweetness will he experience if he does not know the objective of Allāh's speech?[1]

Note: Glory to Allāh! What an excellent statement when he said that just reading the words of the Qur'ān alone is also a bounty, and makes one eligible for reward. Thus, recitation of the Qur'ān must never be abandoned. Yes, it is extremely important to understand its meanings and messages as well. A person must set aside a time for it and must not be negligent in this regard. (compiler)

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[1] Introduction to *Fath ar-Rahmān*.

Quotations From *al-Fauz al-Kabīr*

Hadrat Shāh Sāhib *rahimahullāh* writes in his *al-Fauz al-Kabīr Fī Usūl at-Tafsīr*:

Chapter One: On the explanation of five sciences which the Qur'ān explicitly stated:

> It ought to be known that the expressed meanings of the Qur'ān are confined to five sciences: (1) The science of injunctions – related to wājib, mustahab, mubāh, makrūh, harām. These injunctions are applicable to acts of worship, dealings, domestic arrangements or political administration. Exposition of this science is the responsibility of the jurists. (2) The science of debating with the four deviated sects, e.g. Jews, Christians, idolaters and hypocrites. Exposition of this science is the responsibility of theologians. (3) The science of reminding through the bounties of Allāh *taʿālā*. For example, the creation of the heavens and earth, inspiring man to fulfil his needs, and an explanation of the qualities and attributes of Allāh *taʿālā*. (4) The science of reminding through historical events. In other words, explaining those incidents and events which Allāh *taʿālā* caused. For example, rewards for the obedient ones and punishment for the criminals. (5) The science of reminding about death and whatever is to happen after it. For example, the resurrection, accounting of deeds, weighing of deeds, Paradise and Hell.
>
> Preserving the details of these sciences and supporting them with appropriate Ahādīth

and traditions is the responsibility of the admonishers.

In the next section, Hadrat Shāh Sāhib *rahimahullāh* goes into an enlightening discussion on engaging the four deviated sects, viz. the Jews, Christians, idolaters and hypocrites. It is worth reading this section. Towards the end, he goes into a very useful discussion on the hypocrites. It is quoted here. Allāh willing, the reader will also benefit from it. Inspiration is from Allāh *taʿālā*.

Categories of hypocrites:

The hypocrites were of two types:

(1) Those who uttered the kalimah of īmān verbally while their hearts were filled with unbelief and rejection. They merely made a portrayal of īmān for their own motives. Allāh *taʿālā* says with reference to them: "They will be in the lowest pit of Hell."

(2) Those who entered Islam but with weakness in them. For example, they were subservient to the practices of their people. If their people embraced Islam, they embraced it. If their people became unbelievers, they too opted for unbelief. Or for example, the pleasures of this despicable world had so overpowered their hearts that they left no place for love for Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Or, ailments such as greed, jealousy and malice had encompassed their hearts in such a way that they left no room for the sweetness of private conversations with Allāh *taʿālā* and the blessings of the various acts of worship.

...some of them had become so immersed in their livelihoods that they did not even have the time to worry about the Hereafter. Others harboured misguided thoughts and baseless misgivings about the

messenger-ship of Rasūlullāh *sallallāhu ʿalayhi wa sallam* even though they hadn't reached that level where they could remove Islam totally from their necks and come out completely from this conflict.

The reason for their misgivings and doubts was the human injunctions which applied to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and the royal-like supremacy of Islam over the surrounding kingdoms.

There were others whose love for their tribes and families had stirred them to help, support and assist them to such an extent that they would do their utmost to even strive to weaken Islam and cause harm to it.

This second type of hypocrisy is hypocrisy in actions and character. Knowledge of the first type of hypocrisy is not possible after Rasūlullāh *sallallāhu ʿalayhi wa sallam* because it falls under knowledge of the unseen. Obviously, we cannot fathom the thoughts which are firmly embedded in the hearts. On the other hand, the second type of hypocrisy is very common, especially in our times. A Hadīth makes reference to this: There are three traits which if found in a person, he will be a pure hypocrite. When he speaks, he lies. When he promises, he breaks his word. When he argues, he is vulgar. A hypocrite only bothers about his stomach, while a believer is concerned about his horse.[1]

There are other similar Ahādīth as well.

Shāh Sāhib *rahimahullāh* is speaking about the affluent people of his time. Now this situation prevails even in the assemblies of certain Sufis. Deviation is much more than in the past. (compiler)

Allāh *taʿālā* fully exposed the traits and actions of such hypocrites, and described the conditions of both groups

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[1] Bukhārī (2459).

profusely so that the Muslim ummah may keep away from them. If you would like to see examples of hypocrites, go to the assemblies of the wealthy and look at their friends and associates. They are the ones who accord preference to what pleases the wealthy over what pleases Allāh *taʿālā*. There is no difference between the hypocrites who heard the Qur'ān directly from Rasūlullāh *sallallāhu ʿalayhi wa sallam* and followed the path of hypocrisy, and these hypocrites who were born today, received the injunctions of Allāh *taʿālā* from authentic sources and still decided to oppose it.

Similarly, you get those rationalists who have developed many doubts and misgivings in their hearts to the extent that they have completely forgotten the Hereafter. Thus, when you read the Qur'ān, do not think that it is discussing a specific people who have passed on. The fact of the matter is that today you will certainly come across an example of whatever tribulation was experienced in the past. This is affirmed by the following Hadīth:

قال رسول الله صلى الله عليه وسلم لتتبعن سنن من قبلكم شبرا بشبر وذراعا بذراع، حتى لو دخلوا جحر ضب تبعتموهم. قيل يا رسول الله، اليهود والنصارى. قال: فمن.

Rasūlullāh sallallāhu ʿalayhi wa sallam said: "You will most certainly follow the ways of those before you – imitating them religiously – so much so that if they entered a lizard hole, you will follow them." The Sahābah asked: "O Rasūlullāh! Are you referring to the

Jews and Christians?" He replied: "Can it be anyone else?"[1]

The fundamental objective is to explain the generalities of those objectives and not the specifics of the incidents. This is the explanation which was obtained for giving details about those deviated creeds and replies to them. It is my view that this investigation is sufficient for the understanding of the verses which delve into these discussions. Inshā Allāh *taʿālā*.

Note: Glory to Allāh! This is a most important and useful theme which ought to be borne in mind by all – the laymen and the scholars. This is why Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* made this the foundation of his rectificational efforts and went into much detail in expounding on it. In fact, Hadrat *rahimahullāh* first wrote a booklet on this subject which he titled *Tahdhīr al-ʿUlamā' Min Khisāl as-Sufahā'* (warning the ʿulamā' against having traits of the foolish). He enlightened on the repugnance of this ailment (hypocrisy) from the Qur'ān and Sunnah. This was Hadrat's great achievement. On studying this book, it becomes clear that Hadrat *rahimahullāh* was fully aware of the ailments which the ummah was suffering from. He used to say with reference to hypocrisy: "In today's times it has taken on the status of a circulated coin." If we undertake a self-study, we will realize that each of the signs of hypocrisy are found in us. For example, speaking lies, breaking promises, vulgarity and so on.

If only the entire ummah, especially the associates of Hadrat Muslihul Ummat *rahimahullāh*, accept these teachings and rectified their actions and character so

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[1] Bukhārī (3456). *Mishkāt*, p. 458.

that the bad characteristics which are prevailing among us would not have taken root. (compiler)

Shāh Sāhib's Views About Hadīth

Hadrat Maulānā Sayyid Abul Hasan 'Alī Nadwī *rahimahullāh* writes about Hadrat Shāh Sāhib's occupation with Hadīth as follows:

> What were the catalysts which created within Shāh Sāhib the urge to occupy himself in this field [of Hadīth], and to then spend his life and capabilities in its propagation and proliferation? To know this, we will have to revert to Shāh Sāhib's own writings on this subject, after all, these are authentic expressions of his thoughts. He writes on the very first page on the introduction to *Hujjatullāh al-Bālighah*:

إن عمدة العلوم اليقينية ورأسها ومبنى الفنون الدينية وأساسها هو علم الحديث الذي يذكر فيه ما صدر من أفضل المرسلين صلى الله عليه وسلم وأصحابه أجمعين من قول أو فعل أو تقرير، فهي مصابيح الدجى ومعالم الهدى بمنزلة البدر المنير، من انقاد لها ووعى فقد رشد واهتدى وأتى الخير الكثير، ومن أعرض وتولى فقد غوى وهوى، وما زاد نفسه إلا التخسير، فإنه صلى الله عليه وسلم نهى وأمر وأنذر وبشّر وضرب الأمثال وذكر، وإنها لمثل القرآن أو أكثر. (مقدمة حجة الله البالغة)

The foundation and crown of absolute sciences, and the origin and basis of religious sciences is the science of Hadīth. It is the science in which the statements, actions and tacit approvals of the most superior of Messengers sallallāhu 'alayhi wa sallam and his Companions radiyallāhu 'anhum are mentioned. Ahādīth are glittering lamps in the darkness and signposts of

guidance like the full luminous moon. The one who submits before them and upholds them has certainly been guided and amassed a lot of good. As for the one who turns away from them and disregards them, he has fallen into deviation and is causing nothing but harm to himself. This is because Rasūlullāh sallallāhu ʿalayhi wa sallam prohibited and instructed, warned and gave glad tidings, he set forth parables and he admonished. These aspects in his Ahādīth are similar to the Qur'ān if not more (in quantity).

He writes elsewhere:

> The first thing which the intellect imposes on one is that the teachings and ways of Rasūlullāh *sallallāhu ʿalayhi wa sallam* must be followed. What did Rasūlullāh *sallallāhu ʿalayhi wa sallam* say about Allāh's injunctions and how did he implement them? These teachings and ways must then be emulated with one's heart and limbs. Our discussion is therefore about the person who has accepted that Allāh *taʿālā* imposed His orders on His servants and he has made a firm resolution to submit to the imposition of the Sharīʿah.[1]

Quotations From *Tafhīmāt Ilāhīyyah*

Hadrat Shāh Sāhib *rahimahullāh* very beautifully explains the objectives of the Sharīʿah (the reason for which the Prophets *ʿalayhimus salām* were commissioned) in his *Tafhīmāt Ilāhīyyah* in the Arabic language. The gist of its is presented in Urdu.

The Prophets *ʿalayhimus salām* specifically and fundamentally invite towards three things:

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[1] *Tārīkh Daʿwat Wa ʿAzīmat*, vol. 5, p. 185.

(1) Correction of beliefs with regard to man's origin and his final destiny (the Hereafter). This department has been taken care of by the scholars who specialize in the field of beliefs and principles. May Allāh *taʿālā* accept their efforts and reward them.

(2) Correction of man's actions in accordance with the Sunnah in matters related to acts of worship, transactions, social dealings and so on. This responsibility has been borne by the jurists of this ummah. They provided full guidance in this regard and rectified whatever crookedness was in it.

(3) Correction of man's devotion and Allāh consciousness which is the fundamental of the religion of Ibrāhīm *ʿalayhis salām* and which Allāh *taʿālā* selected for His servants.

Hadrat Shāh Sāhib *rahimahullāh* then takes an oath and says: The third objective is the most intricate and in-depth. Its status in the entire system of Dīn is like the status of the soul in the body. The responsibility of taking care of this department has been borne by the Sufis. They were guided themselves and they guided others. They quenched their own thirst and then quenched the thirst of others. Consequently, they were conferred with the greatest rewards and received the largest share.[1]

Glory to Allāh! Look at the lofty accolades which Hadrat Shāh Sāhib *rahimahullāh* showered on the Sufis! (compiler)

Importance of The Sufi Affiliation

Hadrat Shāh Sāhib *rahimahullāh* highlights the importance of the Sufi affiliation as follows:

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[1] *Tafhīmāt Ilāhīyyah*, vol. 1, p. 13.

> The Sufi affiliations are very great bounties but there is no gravity in their customs. Although this may weigh heavily on every person, I have a responsibility according to which I have to say, and I cannot bother about the statements of Zayd, ʿUmar [and whoever else].

Note: This statement will obviously not be liked by those who worship customs. They are the ones who consider the cloak, turban, walking stick and hat of the mashāʾikh to be the peak of Sufism; even though they did not even get a whiff of affiliation with these personalities. (compiler)

Hadrat Shāh Sāhib *rahimahullāh* writes further:

> When a person ascends the mantle of inviting to Allāh *taʿālā* and people turn to him, he must do what the Prophets *ʿalayhimus salām* did. This is because he is their follower and deputy (and not an independent person).

Note: Hadrat Shāh Sāhib *rahimahullāh* is warning the ʿulamāʾ of Islam and mashāʾikh not to disregard their ranks. In other words, they must not consider themselves to be independent and self-sufficient. Rather, they must remain subservient to the Prophets *ʿalayhimus salām*. Disregarding this fact is causing the proliferation of numerous types of innovations and fabrications.

Similarly, the murīds and associates of the mashāʾikh must firmly believe that Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam* are the fundamental ones to be obeyed and followed, and that the ʿulamāʾ and mashāʾikh are Rasūlullāh's deputies and subservient to him; they are not independent.

Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to speak profusely on this subject. He used to quote the above statement of Hadrat Shāh Sāhib *rahimahullāh* and explain and expound on it. He stated that it was misguidance to believe the mashā'ikh to be the original. He also said that discarding the Sunnah of Rasūlullāh *sallallāhu 'alayhi wa sallam* and adopting the spiritual practices of the mashā'ikh alone is a cause of deprivation.

Hadrat was in Mumbai a few days before his demise. A matter arose about the son of a shaykh, and I was the intermediary. Hadrat said to me: "Go and tell him that the children of the mashā'ikh remain deprived because they give preference to the spiritual practices of their forefathers over those of Rasūlullāh *sallallāhu 'alayhi wa sallam*." Hadrat Hakīm Muhammad Mas'ūd Sāhib Ajmerī *rahimahullāh* was present. Hadrat turned to him and said: "Tell me, Hakīm Sāhib, am I right or wrong?" Hakīm Sāhib replied: "You are absolutely right."

Hadrat used to say: The fundamental task of a shaykh is not to convey a murīd to himself but to connect him to Rasūlullāh *sallallāhu 'alayhi wa sallam*. The essence of connecting him is to make him adhere to the Sunnats of Rasūlullāh *sallallāhu 'alayhi wa sallam*. (compiler)

Hadrat Shāh Sāhib *rahimahullāh* writes in *Tafhīmāt Ilāhīyyah*:

واصحب الناس على شريطتين...الخ

When interacting with people in general, you must apply two conditions. One is that you must sever all hopes with regard to their wealth and riches. Allāh willing, whatever is destined to you will come to you without your even intending it. The other condition is that you must display good character to every person

irrespective of whether he is rich or poor, famous or unknown. As for the one who is still antagonistic to you despite these two qualities in you, he is internally depraved and a wrongdoer.

وَسَيَعْلَمُ الَّذِيْنَ ظَلَمُوْا اَيَّ مُنْقَلَبٍ يَّنْقَلِبُوْنَ

The wrongdoers shall soon learn by what kind of turning they will turn.[1]

Note: Here too Hadrat Shāh Sāhib *rahimahullāh* has explained an excellent theme which is worthy of consideration and being written in gold. The masses in general and the elite in particular are advised to sever all hopes from the wealth and riches of their associates and friends. If not, a person will certainly stand accused. The second condition is that due to severing hopes from them and showing one's independence, one must not be unmannerly and discourteous to them because this too is frowned upon by the Sharīʿah. If a person fulfils both conditions and still finds a person antagonistic towards him, he must conclude that the person is internally depraved. (compiler)

Hadrat Shāh Sāhib *rahimahullāh* addresses different sections of the ummah in a very eloquent and effective manner in his *Tafhīmāt Ilāhīyyah*. He makes them perceive their responsibilities and turns their attention towards their reformation. My heart desires to quote extracts of it from *Tārīkh Daʿwat Wa ʿAzīmat*. Allāh willing, these will be enlightening and admonitory.

An Address to The Rulers

O rulers! Do you not fear Allāh *taʿālā*? You are drowning in the ephemeral pleasures of this world while you have discarded the populace whose supervision you were made responsible of so that they

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[1] Sūrah ash-Shuʿarā', 26: 227.

may devour each other. You consume wine in public and do not even consider it to be an evil!? Your attention is focussed on nothing except exquisite clothes and palatial homes.

An Address to The Soldiers

O soldiers! Allāh *taʿālā* created you for jihād whose purpose is to elevate Allāh's word, and to uproot idolatry and discard it. However, you have disregarded the work for which you were created. You must perform the five daily salāhs, abstain from the wealth of the masses, remain firm on the battlefield and set right your intentions. If you do this, Allāh *taʿālā* will bless you in your position and authority, and give you victory over your enemies.

Advising The Craftsmen And Handymen

O craftsmen! Listen! The quality of trustworthiness has left you. Some of you have made the consumption of alcohol your occupation. There are among you people who have hired women for the satisfaction of your desires. How wretched you are! You are destroying your worldly life and your Hereafter, while Allāh *taʿālā* has opened many doors for you through which you can earn a living from various types of jobs and occupations, and which can be sufficient for you and your dependents provided you follow the path of moderation in your expenses.

An Address to The Children of Saints

O you who are clinging to the customs of your forefathers without any justification. What has happened to you? You have become divided into countless groups and factions. Each one is gloating in his position. You cast aside the path which Allāh *taʿālā* sent down via His Messenger Muhammad *sallallāhu ʿalayhi wa sallam* and to which he steered you, and each of you has made himself an independent leader calling the masses towards himself. You consider

yourself to be guided while you are misguided yourself and leading others astray. We most certainly do not approve of those who induct people as their murīds in order to accumulate wealth from them.

Note: I say: This is no longer the quality and peculiarity of the children of saints only. Rather, every group which is doing some Dīnī work to a certain extent does not even accept other groups irrespective of how important works they may be doing. We seek refuge in Allāh *taʿālā*. (compiler)

Beware! Beware! Never follow the one who does not invite towards the Qur'ān and Sunnah, and instead invites towards himself.

An Address to Students

O you who are devoid of intellects and refer to yourselves as 'ulamā'! You are drowning in the sciences of the Greeks, immersed in grammar and rhetoric, and yet consider this to be the only knowledge. Remember! Knowledge is either an absolute verse of the Qur'ān or an established and continuous Sunnah.

You ought to study the Qur'ān. First solve its uncommon vocabulary, then learn the circumstances behind the revelation of verses (sabab an-nuzūl) and solve their complexities. In the same way, preserve those Ahādīth which are proven to be authentic. In other words, how did Rasūlullāh *sallallāhu ʿalayhi wa sallam* perform salāh, what was his method of performing wudū', how did he go to relieve himself, how did he fulfil hajj, what rules for jihād did he have, what was his manner of speech, how did he safeguard his tongue, what was his character? You ought to emulate Rasūlullāh *sallallāhu ʿalayhi wa sallam* in his entirety and practise on his Sunnah. At the same time, be mindful of considering a Sunnah act to be Sunnah, and do not give it the status of a compulsory act. In the

same way, learn the obligations which are on you. For example, the obligatory acts of wudū' and salāh, the nisāb of zakāh, the obligatory amount, the shares of a deceased, and so on. You must then study Rasūlullāh's life in general so that a yearning for the Hereafter is created. You must also study the lives of the Sahābah *radiyallāhu 'anhum* and the Tābi'ūn.

An Address to Lecturers And Ascetics

Hadrat Shāh Sāhib *rahimahullāh* reprimands those lecturers who cause restrictions in Dīn and those ascetics who remain in solitude. He says to them:

What is wrong with you!? You believe in everything whether it is good or bad, authentic or fabricated. You relate fabricated Ahādīth to the people in your lectures. You have caused restrictions to the lives of Allāh's creation while you (O followers of Muhammad *sallallāhu 'alayhi wa sallam*) have been created to provide ease to people; and not to seize them in difficulties. You provide the statements of such people as proof and evidence who have lost their mind and senses in their ardent love for Allāh *ta'ālā*. You ought to cover up and conceal the statements of such people and not proliferate them. You ought to call people towards the station of ihsān – of total Allāh consciousness. However, you have to acquire it first and then invite others to it.

Note: Glory to Allāh! What excellent pieces of advice which ought to be inscribed on our hearts. May Allāh *ta'ālā* enable us – students of Dīn – to practise. Āmīn. (compiler)

An Address to the Muslim Masses

Now study his address to the Muslim masses. Hadrat Shāh Sāhib *rahimahullāh* says:

I now address the Muslim masses and say: O children of Ādam! Look! You have lost your character. You are

overcome by useless greed. Shaytān has taken control of you. The women have overpowered the men while the men have destroyed the rights of women.

He then issues the following words of advice:

Do not spend excessively from your income on your outward appearance. Spend only as much as is within your capacity. Do not be a burden to others by begging from them repeatedly. A person should most certainly choose a way of earning an income and make it his lifelong practice to be content. He must choose the path of moderation in his food and accommodation. Whatever time we gain for Allāh's remembrance must be considered to be a boon.

O children of Ādam! You have practised such destructive customs that they destroyed the original form of Islam. You assemble on the day of 'Āshūrā' to discuss false stories. Similarly, you jump and play on the night of Barā'ah. You cook food in the name of the dead, feed it to others and consider this to be a meritorious act. If you are true, then present proofs for these practices.

You have destroyed your salāhs. Some of you have become so immersed in earning a living that you do not even get the time for salāh. In the same way, some people have discarded fasting.[1]

Note: The different groups which Hadrat Shāh Sāhib *rahimahullāh* addressed and the ailments which he pointed towards – are they not found in our times? They are most certainly found. In fact, they are much more. This is why we have to consider ourselves to be the addressees and worry about our own treatment so

[1] *Tafhīmāt Ilāhīyyah.*

that we can acquire success in both worlds. Inspiration is from Allāh *taʿālā* alone. (compiler)

Quotations From *al-Qaul al-Jamīl*

A few quotations from *al-Qaul al-Jamīl* are presented:

وَالشَّرْطُ الْخَامِسُ أَنْ يَكُوْنَ صَحِبَ الْمَشَائِخَ وَتَأَدَّبَ بِهِمْ دَهْرًا طَوِيْلًا، وَأَخَذَ مِنْهُمُ النُّوْرَ الْبَاطِنَ وَالسَّكِيْنَةَ، وَهٰذَا لِأَنَّ سُنَّةَ اللهِ جَرَتْ بِأَنَّ الرَّجُلَ لَا يُفْلِحُ إِلَّا إِذَا رَأَى الْمُفْلِحِيْنَ كَمَا أَنَّ الرَّجُلَ لَا يَتَعَلَّمُ إِلَّا بِصُحْبَةِ الْعُلَمَاءِ، وَعَلٰى هٰذَا الْقِيَاسِ غَيْرُ ذٰلِكَ مِنَ الصَّنَاعَاتِ. (القول الجميل: 21)

The fifth condition for the one pledging bayʿah is that he must have remained in the company of expert mentors and learnt etiquette from them for a long period of time. He must have acquired internal effulgence and tranquillity from them. This is essential because it has been Allāh's norm that a person is never successful unless he sees those who are successful, just like a man cannot study unless he remains in the company of the learned. The same principal can be applied to other crafts (such as blacksmithing can only be learnt while in the company of a blacksmith, and carpentry from the company of a carpenter).

On the other hand, the capabilities of animals are in-born in them. For example, swimming is an in-born ability in animals as opposed to man who has to learn how to swim.

This is why it is necessary to have a shaykh and mentor when treading the path of sulūk. The shaykh must be an expert in this field and must have traversed the stations of sulūk himself. (compiler)

While discussing the ways of acquiring the Sufi affiliation, Hadrat Shāh Sāhib *rahimahullāh* writes:

لَا تَظُنُّ أَنَّ النِّسْبَةَ لَا تُحْصَلُ إِلَّا بِهٰذِهِ الْأَشْغَالِ بَلْ هٰذِهِ طَرِيْقَةٌ لِتَحْصِيْلِهَا مِنْ غَيْرِ حَصْرٍ فِيْهَا...الخ.

Do not think that the Sufi affiliation can only be acquired through these Sufi practices. Rather, these practices are one of the ways of acquiring it…

Note: Glory to Allāh! Just look at what a balanced statement he made. It is only an erudite scholar who can make such a statement. (compiler)

I am inclined to think that the Sahābah *radiyallāhu ʿanhum* and Tābiʿūn used to acquire tranquillity – i.e. affiliation – through other ways. Among these is to establish salāh in solitude and to be regular in dhikr with fear and humility. It can also be acquired through continuous purity and abundant remembrance of death which is the destroyer of pleasures. One may also bear in mind the reward which Allāh *taʿālā* has in store for His obedient servants and the punishment which is awaiting the disobedient ones. By adopting these ways, these people used to acquire total detachment from physical pleasures.

Other ways include reciting the Qur'ān, pondering over its meanings, listening to the talks of admonishers, and reflecting over Ahādīth which create softness in the heart.

In short, when the Sahābah *radiyallāhu ʿanhum* and Tābiʿūn used to adhere strictly to the above mentioned actions, they used to acquire the bounty of proximity to Allāh *taʿālā* and affinity with Him. They used to safeguard this until the very end of their lives. It is the very same thing which has been inherited by our

mashā'ikh from Rasūlullāh *sallallāhu ʿalayhi wa sallam* even though the ways and methods may differ.

Note: These are some of the useful and effective texts which Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to relate to us regularly. If anyone would like to learn about the political and other situations in India during the time of Hadrat Shāh Sāhib *rahimahullāh* and his reformational and revivalist efforts, he should study volume five of *Tārīkh Daʿwat Wa ʿAzīmat* of Maulānā Sayyid Abul Hasan ʿAlī Nadwī *rahimahullāh* and *Shāh Walī Allāh Dehlawī Ke Siyāsī Maktūbāt* of Professor Khalīq Ahmad Nizāmī. Allāh willing, the reader will find these two books most enlightening. (compiler)

Quotations From *Izālah al-Khifā'*

Another very important work of Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* is his *Izālah al-Khifā' ʿAn Khilāfah al-Khulafā'* which is written in the Persian language and translated into Urdu by Imām Ahl as-Sunnah Maulānā ʿAbd ash-Shakūr Lucknowī *rahimahullāh*. This translation is published with the original Persian.

The erudite Hadīth expert, Hadrat Maulānā Shaykh Muhammad Taqī ad-Dīn Sāhib Nadwī Mazāhirī then translated it into Arabic and thereby conveyed Hadrat Shāh Sāhib's unique knowledge to the Arabs. This is most certainly a major contribution of the Maulānā. May Allāh *taʿālā* reward him on our behalf and on behalf of all Muslims. All praise is due to Allāh *taʿālā*, the Maulānā sent a copy of this book to me.

We now take the privilege of quoting extracts from *Khilāfat-e-Rāshidah* of Hadrat Maulānā Muhammad Idrīs Kāndhlawī *rahimahullāh*. This book is a summary of *Izālah al-Khifā'*. Hadrat Maulānā Idrīs Sāhib *rahimahullāh* first wrote an introduction about the Khilāfat-e-Rāshidah. It is presented here.

The ʿulamā' of Islam wrote countless books on the virtues and achievements of the Khulafā' Rāshidīn. May Allāh *taʿālā* reward them with the best of rewards on behalf of Islam and the Muslims. Among these books is *Izālah al-Khifā'* of Hadrat Shāh Walī Allāh Muhaddith Dehlawī *rahimahullāh* which is a unique and unparalleled work on this subject. The unique manner in which he explained the reality of the Khulafā' Rāshidīn and the affirmation of the superiority of Hadrat Abū Bakr *radiyallāhu ʿanhu* and Hadrat ʿUmar *radiyallāhu ʿanhu* through rational and traditional proofs is truly astounding. Why should the mind not be astounded! After all, this book is a huge pond or lake which has accumulated pure, clear and sweet water. The clouds of divine inspiration poured this water in the pure heart of the author who then – through divinely-inspired intelligence – furnished it with Prophetic traditions. When his pen writes on rational issues, it seems as if it is the pen of Junayd *rahimahullāh* and Bāyazīd *rahimahullāh*. When his pen writes on traditional issues, we see a huge ocean of traditions and it seems as if it is the pen of ʿAsqalānī *rahimahullāh* and Qastalānī *rahimahullāh*. It is extremely difficult to grasp a book which combines the rational and traditional oceans and is, so to speak, a confluence of oceans. When one moves from one shore to the opposite shore, the first shore disappears from one's sight.

This insignificant servant therefore studied this book deeply and decided to present its overall objectives and important themes concisely. Only the essential portion of the traditions will be quoted so that the fundamental issue may be clear to the scholars, and they may have an overview of the core proofs from the Qur'ān and Sunnah. If a person requires further details after the fundamental objective has become clear, he may refer to the original book. Those who cannot reach the

massive cloud (i.e. the original *Izālah al-Khifā'*), can suffice with this dew (i.e. this summarised version). Those who cannot reach the pond, at least a water-skin is presented to them so that they could quench their thirst to a certain extent.

In addition to this [summarizing of the book], I have added quotations and statements from the writings of several senior scholars so that the discussion is complete and the issue is not left unfinished. For example, quotations have been made from the *Maktūbāt* of Imām Rabbānī Mujaddid Alf Thānī *rahimahullāh*, *Tuhfah Ithnā 'Asharīyyah* of Hadrat Shāh 'Abd al-'Azīz Sāhib Dehlawī *rahimahullāh* and *Minhāj as-Sunnah* of Shaykh al-Islam Ibn Taymīyyah *rahimahullāh*. I beseech Allāh *ta'ālā* to accept this defective work and to raise this insignificant servant with the slaves and servants of the Khulafā' Rāshidīn. Āmīn.

How can an unworthy person ever try to walk in the direction of the royal palace!? The most he can wish for is to gain proximity with the attendants and servants of the king, and through his association with them, he can hope that no guard prevents him from proceeding into the court. The reality of an attendant is that he has nothing but the shoes of an accepted and illustrious person in his hands.

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ، وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ

We now quote the address of Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* from *Izālah al-Khifā'* for the sake of blessings. We will then quote aspects from *Khilāfat-e-Rāshidah*.

اَلْحَمْدُ لِلّٰهِ الَّذِيْ بَعَثَ إِلَيْنَا أَشْرَفَ الرُّسُلِ دَاعِيًا إِلٰى أَقْوَمِ السُّبُلِ، وَجَعَلَ أَصْحَابًا لَهُ وَوُزَرَاءَهُ فِيْ عَهْدِهِ وَخُلَفَائِهِ مِنْ بَعْدِهِ لِتَتِمَّ النِّعْمَةُ وَتَعُمَّ الرَّحْمَةُ، وَأَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَنَبِيُّهُ الَّذِيْ لَا نَبِيَّ بَعْدَهُ، صَلَّى اللّٰهُ وَسَلَّمَ عَلَيْهِ وَعَلٰى اٰلِهِ وَصَحْبِهِ أَجْمَعِيْنَ. (إزالة الخفاء)

The Meaning of Khilāfat

The word khilāfat literary means deputyship and vicegerency, in the sense that a person is appointed in the place of another who will then act on his behalf.

In the definition of the Sharīʿah, khilāfat refers to that Islamic power and authority through whom the Sharīʿah of Rasūlullāh *sallallāhu ʿalayhi wa sallam* is established and instituted by way of deputyship. As for the person who, as a deputy of a Prophet, makes arrangements for the establishment of Islam – he is known as a khalīfah. The restriction "as a deputy" is attached so that the Prophets are excluded from the meaning of the word khalīfah. This is because the Prophets *ʿalayhimus salām* are the deputies (khulafā') of Allāh *taʿālā*. The Prophets *ʿalayhimus salām* establish Dīn on the basis of being deputies of Allāh *taʿālā*.

Khilāfat-e-ʿĀmmah And Khilāfat-e-Khāssah

According to the Ahl as-Sunnah, khilāfat means authority and sovereignty over Muslims. If that khilāfat is on the mould of prophet-hood, it is a khilāfat-e-khāssah and is also known as khilāfat-e-rāshidah. This is in the sense that the government is bound to Islam in principle, but is deficient in following the law of the Sharīʿah. In other words, khilāfat-e-rāshidah refers to that government or authority in which its entire stately and national system is on the system of prophet-hood and which functions as a deputy on behalf of

Rasūlullāh *sallallāhu ʿalayhi wa sallam.* For example, the establishment of Dīn, the establishment of jihād against the enemies of Dīn, upholding the penal code of the Sharīʿah, establishing the pillars of Islam, reviving Islamic sciences such as the judiciary and system of juridical verdicts and so on. In short, the system of this government must be such that kingship and sultanate must not be a crime. In other words, the government must fulfil its obligation of promulgating the laws of the Sharīʿah and is not sinful in the sight of Allāh *taʿālā.*

The word rāshidah means that divine inspiration and heavenly support guides and steers it at every step of the way towards the truth and towards what is correct; and prevents it from moving towards falsehood and transgression. This is what is known as khilāfat-e-rāshidah. On the other hand, khilāfat-e-jābirah refers to the khilāfat in which many matters which contradict the Sharīʿah are practised. Moreover, if a person is a Fāṯimī, in fact – even if he is sinless – but his order is not carried out, he cannot be called a khalīfah. This is because he has nothing to do with establishing Dīn, reviving Sharʿī sciences and upholding the limits of the Sharīʿah.

Prerequisites And Essentials of a Khilāfat-e-Rāshidah

There are many prerequisites for a khilāfat-e-rāshidah. For example, a khalīfah must be able to hear, he must be able to see, he must be free, he must be a man of knowledge and equity, he must be brave, he must be of sound opinion, he must be able to play a distinguished role during times of war and peace, and so on. These prerequisites are easily gauged by mere common sense because the objectives of a khilāfat cannot be realized without them. However, in addition to these general prerequisites, a khalīfah-e-rāshidah has to fulfil one more prerequisite. He must have a special similarity with Rasūlullāh *sallallāhu ʿalayhi wa sallam* in his

capabilities and actions. In other words, he must be an example of Rasūlullāh's qualities and enjoy a similarity with him. Similarity refers to those qualities and attributes which Rasūlullāh *sallallāhu ʿalayhi wa sallam* has as a Prophet and a Messenger. It does not refer to similarity with him on qualities which are not related to prophet-hood and messenger-ship. For example, Rasūlullāh *sallallāhu ʿalayhi wa sallam* being extremely handsome and beautiful, or his being from the Banū Hāshim. These qualities have nothing to do with prophet-hood and messenger-ship. The Prophets *ʿalayhimus salām* differed as regards their handsomeness. Thousands of Prophets were commissioned to the Banī Isrā'īl. This shows that being from the Banū Hāshim is neither essential nor necessary.

On the other hand, establishing jihād, establishing the pillars of Islam, reviving Islamic sciences, and so on were qualities which Rasūlullāh *sallallāhu ʿalayhi wa sallam* possessed on the basis of being a Prophet and Messenger. Although most Prophets were not ordered to wage jihād, those who waged jihād did it under the order of Allāh *taʿālā*. A khalīfah-e-khāss has to have total similarity with Rasūlullāh *sallallāhu ʿalayhi wa sallam* on these types of qualities. The condition of "total similarity" is laid down because mere similarity is enjoyed by every Muslim to some extent or the other. For example, performing the five salāhs, reading the Qur'ān and so on. Bearing in mind that we are speaking about khilāfat-e-khāssah, it is essential to lay down the condition of "total similarity". Total similarity can only be enjoyed by the person who is from the

highest level of the ummah, and not from the middle or low levels.[1]

The Reality of Commissioning Messengers

Now that we have learnt that khilāfat-e-khāssah is a representation of prophet-hood, it becomes necessary for us to explain the reality of commissioning Messengers, and expound on the qualities and attributes which a Prophet has on the basis of being a Prophet. In this way, the reality of khilāfat-e-khāssah may become absolutely clear. Commissioning a Messenger does not mean that someone is appointed as a Messenger and sent down from the heavens to earth. Or that a person is appointed as a Prophet and sent from the East to the West, or from one city to another. Rather, what it actually means is that Allāh's affection and mercy demand that Allāh's servants be apprised of Allāh's Dīn and the divine Sharīʿah by sending Messengers and commissioning Prophets so that it may lead to their reformation and success. Obviously, every single person cannot be eligible to be an intermediary between Allāh *taʿālā* and His servants. Every person does not have the qualification to ascend the lofty pedestal of prophet-hood, messenger-ship, divine intercession and eternal khilāfat. Wisdom therefore demanded that one person be commissioned to this rank from among the human population. This person's blessed and pious presence on earth must be like the presence of Jibraʾīl *ʿalayhis salām* in the heavens. His sanctified self must be intensely similar to the Malaʾ Aʿlā (the highest companionship).

Essentials of Prophet-hood

One of the essentials of prophet-hood, in fact its ingredients, is that the expressive self of the Prophet

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[1] *Khilāfat-e-Rāshidah*, p. 8 as quoted from *Izālah al-Khifāʾ*, vol. 1, p. 258.

must surpass the entire world as regards its two powers, viz. the rational power and the physical power.

When Allāh *taʿālā* confers prophet-hood to someone, it is done solely out of His grace and mercy. Without the person striving for it, he is conferred with a special rational power through which his expressive self can hear and understand revelation and inspiration from the unseen world, he can observe the angels, Paradise, Hell, and the things of the angelic world. Furthermore, he is able to fully comprehend the incidents through example which are shown to him in dreams.

In the same way, Allāh *taʿālā* – solely out of His mercy and kindness, and without any striving on the person's part – confers him with a matchless practical power through which his expressive self becomes a source of all virtuous characteristics and righteous capabilities. The limbs and parts of his body are able to carry out beautiful deeds and righteous actions with not only absolute ease, but with joy and relish.

A Hadīth states that a righteous dream is one fortieth of prophet-hood. This makes reference to rational power. Another Hadīth states that excellent qualities comprise one twenty-fifth of prophet-hood. This makes reference to practical power. It is also deduced from this that the practical power is lower than the rational power.[1]

A Unique Example of The Peculiarities of Prophet-hood

If you want to understand the peculiarities and essentials of prophet-hood, then imagine four people who have been combined in one body, and this combined body is referred to as a Prophet and Messenger.

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[1] *Khilāfat-e-Rāshidah*, p. 10 as quoted from *Qurratul ʿAyn*, p. 10 and *Izālah al-Khifāʾ*, vol. 1, p. 1.

(1)

The first person is a just king whose expressive self has been instilled with total sciences of political administration from the Mala' A'lā. He constantly receives the principles and subsidiary matters related to governing and meting out justice among the populace. In fact, all essential matters related to the sultanate, e.g. wisdom, bravery, generosity and integrity emanate naturally from him. The effect of this is that the administration of the sultanate is extremely well-organized and systematic; and the entire populace has been united despite its large number. Reference to this is made in the following verses:

لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيْعًا مَّآ اَلَّفْتَ بَيْنَ قُلُوْبِهِمْ وَلٰكِنَّ اللهَ أَلَّفَ بَيْنَهُمْ.

Had you spent all that is in the earth, you would not have been able to unite their hearts. Rather, Allāh united them.[1]

فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

...you became brothers by His grace.[2]

In other words, through Rasūlullāh *sallallāhu 'alayhi wa sallam*, Allāh *ta'ālā* showered His mercy on all the Muslims by giving them a single heart through which all enemies became brothers to each other. Even if all the treasures of the earth were spent, love and unity of this nature would not have been realized. These verses make reference to this quality.

(2)

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[1] Sūrah al-Anfāl, 8: 63.
[2] Sūrah Āl 'Imrān, 3: 103.

The second person is a perfectly wise man from whose heart the fountains of knowledge and wisdom gush forth via his tongue. He is occupied in teaching and instructing people on matters of wisdom and character. His expressive self is in itself embellished with noble character on the level of perfection. His external and internal selves a dyed with those qualities and attributes. As the saying goes:

كل إناء يترشح بما فيه

Every utensil gives off what is in it.

Allāh *taʿālā* says in this regard:

يُؤْتِي الْحِكْمَةَ مَنْ يَّشَآءُ ۚ وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ أُوْتِيَ خَيْرًا كَثِيْرًا

He grants wisdom to whomever He wills. And whoever has been granted wisdom has received immense good.[1]

The Qur'ān says with reference to a certain Prophet:

اٰتَيْنَاهُ الْحِكْمَةَ

We conferred wisdom to him.

This verse makes reference to the same wisdom under discussion.

(3)

The third person is that perfect Sufi and spiritual master who is fully proficient with the ways of culturing the self and purifying the heart. He is a man of high spiritual rank, spiritual condition, supernatural exposition and inspiration. He is a spring of effulgence and blessings, and a source of supernatural feats. He is the one who is seated in the circle of murīds and

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[1] Sūrah al-Baqarah, 2: 269.

disciples where he is instructing them on the ways of spiritual striving and exertion, and training them by virtue of his companionship. Allāh *taʿālā* says in this regard:

وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ

...and teach them the Book and wisdom, and purify them.[1]

Teaching the Book and wisdom refers to teaching them character. Purification refers to spiritual training through the blessing of companionship.

(4)

The fourth is Jibrīl who is of high rank in the heavens, and an envoy on behalf of Allāh *taʿālā* to the Prophets and Messengers *ʿalayhimus salām*. He is the angel who brings down revelation, inspiration and knowledge. He is the chief of the angels who plan matters and affairs. Their most exceptional qualities are:

لَا يَعْصُوْنَ اللّٰهَ مَا اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ

They do not disobey Allāh in whatever He commands them. They only do what they have been commanded.[2]

In this context, Jibrīl refers to that angelic power which carries out the divine will and is the means for receiving knowledge from Allāh *taʿālā*. In other words, his original nature is Jibraʾīlī – the one for whom the paths to Allāh's sanctified place are open, and who can easily accept and absorb the knowledge which is instilled into his mind and heart from the al-Malaʾ al-Aʿlā.

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[1] Sūrah al-Baqarah, 2: 129.
[2] Sūrah at-Tahrīm, 66: 6.

A Prophet is thus a combination of these four persons who have been joined together in one body. All these qualities were found in Rasūlullāh *sallallāhu ʿalayhi wa sallam* to the level of perfection. Allāh's grace and kindness demanded that a most superior Messenger be commissioned for the guidance and reformation of the world. He will recite Allāh's verses to the world, teach them the Book and wisdom – in other words, noble character, beautiful actions, governmental and domestic wisdoms – and like Jibraʾīl *ʿalayhis salām*, the blessings of his companionship and training will purify their hearts to such a level that they will be clear and glittering like a mirror, and are fully capable of accepting divine sciences and manifestations. The following words of Allāh *taʿālā* make reference to this:[1]

هُوَ الَّذِيْ بَعَثَ فِي الْأُمِّيِّيْنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْ عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلَالٍ مُّبِيْنٍ.

It is He who raised among the unlettered people a Messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom. And before this they were lying in manifest error.[2]

Khilāfat-e-Ilāhīyyah And Khilāfat-e-Nubūwwat

The Prophets *ʿalayhimus salām* are deputies of Allāh *taʿālā* as Hadrat Ādam *ʿalayhis salām* was Allāh's vicegerent:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ إِنِّيْ جَاعِلٌ فِيْ الْأَرْضِ خَلِيْفَةً

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[1] *Khilāfat-e-Rāshidah*, p. 14 as quoted from *Qurratul ʿAyn*, p. 42 and *Izālah al-Khifāʾ*, vol. 2, p. 1.

[2] Sūrah al-Jumuʿah, 62: 2.

When your Sustainer said to the angels: I am going to make a vicegerent in the earth...[1]

A khalīfah-e-rāshid is the deputy of a Prophet and a Messenger.

Allāh forbid, the vicegerent of Allāh *taʿālā* is not a God. Rather, the following points are applicable to him:

(1)

He is a shadow and reflection of divine qualities. A Hadīth states:

خلق الله آدم على صورته

Allāh taʿālā made Ādam ʿalayhis salām a manifestation of His special effulgence.

(2)

His existence in this world is like a divine hand for the promulgation of the divine Sharīʿah in the sense that whatever matters, sciences and reformations Allāh *taʿālā* wants to enact in the human race, He appoints a Prophet for all this. This is in the sense that whatever is to take place from Allāh *taʿālā* must take place at the hands of the Prophet. Without intending a similarity, a Prophet is like a divine hand for the manifestation of divine plans. Reference is made to this point in the following verse:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلٰكِنَّ اللهَ رَمٰى

It was not you who threw the handful of dust when you did throw it, but it was Allāh who threw it.[2]

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[1] Sūrah al-Baqarah, 2: 30.
[2] Sūrah al-Anfāl, 8: 17.

فأنت حسام الملك والله ضارب – وأنت لواء الدين والله عاقد

You are the sword of the king, and Allāh is the One who strikes. You are the flag of Dīn and Allāh is the One who is upholding it.

اِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ، يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمِ

Surely those who pledge their allegiance to you, they pledge allegiance to Allāh. The hand of Allāh is above their hands.[1]

(3)

His rational and practical powers bear a very close resemblance to the rational and practical powers of al-Mala' al-Aʿlā. His resemblance with the rational power of al-Mala' al-Aʿlā enables him to receive and accept the knowledge of al-Mala' al-Aʿlā. His similarity with their physical power enables him to enjoy the blamelessness, purity and chastity of the angels.

Allāh *taʿālā* says:

وَلَوْ جَعَلْنٰهُ مَلَكًا لَّجَعَلْنٰهُ رَجُلًا

Were We to appoint an angel and send him down as a Messenger, he would have also been in the form of a human.[2]

In other words, if We were to send angels as Messengers, We would have made them in the form of humans so that people would be able to bear their beauty. And because they would be of the same species, they will be able to benefit and learn from them.

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[1] Sūrah al-Fath, 48: 10.
[2] Sūrah al-Anʿām, 6: 9.

(4)

Al-Mala' al-A'lā are always there to support and assist him in every situation so that there support enables this khalīfah to display supernatural feats. The following verse with regard to the first khalīfah (Hadrat Ādam *'alayhis salām*) makes reference to this very same support and assistance:

وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا

Recall when We instructed the angels: Prostrate...[1]

As for the final khalīfah – Hadrat Muhammad Rasūlullāh *sallallāhu 'alayhi wa sallam* – the coming down of angels in the battles of Badr and Hunayn is a reference to the same support and assistance from al-Mala' al-A'lā.

(5)

A reflection of the effulgence and light of his sanctified self falls on those who are present before him. Based on this, people of sound temperament come out of darkness and move towards light. His blessed companionship results in the darkness and filth which is in their hearts to be removed. They visually observe the removal of darkness and the entry of light:

لِيُخْرِجَهُمْ مِّنَ الظُّلُمَاتِ اِلَى النُّوْرِ

So that he may remove them from the pits of darkness to light.[2]

(6)

His rational, sensual and vengeful powers must be exceptionally balanced to the extent that one power

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[1] Sūrah al-Baqarah, 2: 34.
[2] Sūrah al-Baqarah, 2: 257.

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does not interfere in the rights which are peculiar to the other power. This balance results in a balanced state through which man surpasses even the angels. This is why the tasbīh and tahmīd – glorification and praise – of Hadrat Ādam *ʿalayhis salām* was superior and more perfect than the angels'. The reason for this is that the angels do not fully know perceptive and physical matters, eating, drinking and so on. Their tasbīh and tahmīd are only on metaphysical matters. Hadrat Ādam *ʿalayhis salām* combined the spiritual and physical, while the angels are only spiritual. Consequently, the tasbīh and tahmīd of Hadrat Ādam *ʿalayhis salām* was more all-embracing and perfect than that of the angels.

(7)

Good fortune, victory, success, subduing enemies, and adoration in the hearts of people must always accompany the Prophet. The following and other similar verses make reference to this point:

كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِيْ

Allāh has decreed: "I shall certainly prevail, I and My Messengers."[1]

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِيْنَ. اِنَّهُمْ لَهُمُ الْمَنْصُوْرُوْنَ. وَاِنَّ جُنْدَنَا لَهُمُ الْغَالِبُوْنَ.

Our decree has already been determined for Our servants, the Messengers. It is they who are certainly helped. And that Our armies, it is they who are victorious.[2]

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[1] Sūrah al-Mujādalah, 58: 21.
[2] Sūrah as-Sāffāt, 37: 171-173.

Khilāfat-e-Nubūwwat or Khilāfat-e-Rāshidah

After understanding khilāfat-e-ilāhīyyah, you can now understand khilāfat-e-nubūwwat. Just as the vicegerent of Allāh *taʿālā* is not God, the khalīfah of a Prophet is neither a Prophet nor a Messenger. Rather, he is a shadow and a reflection of a Prophet's qualities. Thus, a khalīfah rāshid is one whose expressive self bears a resemblance with that of a Prophet as regards the rational and physical powers of both.

The purposes and objectives for which a Prophet was commissioned are completed by the khalīfah. In other words, a Prophet and Messenger laid the foundation for the task for which he was commissioned but departed from this world before completing it. Allāh *taʿālā* then renders special assistance to the Prophet's special khalīfah to complete those tasks. The khalīfah who completes the remaining works – rational, practical, martial - of a Prophet is known as his special khalīfah or khalīfah rāshid. For example, Yūshaʿ *ʿalayhis salām* completed the remaining works of Mūsā *ʿalayhis salām*, and Sulaymān *ʿalayhis salām* of Dāwūd *ʿalayhis salām*. The following verse makes reference to this point:

اِمَّا نُرِيَنَّكَ بَعْضَ الَّذِيْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِلَيْنَا يُرْجَعُوْنَ

Then if We show you some of what We promise them or cause you to die, then in all situations they will return only to Us.[1]

In other words, some of the promises which were made to you will be fulfilled before your departure from this world. The remaining promises will be fulfilled after your demise at the hands of your khulafā'. Those which were promised to you will be fulfilled at their appointed time.

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[1] Sūrah al-Mu'min, 40: 77.

The Internal And External Khilāfat

The khilāfat has an external and an internal. The external refers to governance and exercising authority for the establishment of Dīn, for upholding it and entrenching it. The internal khilāfat has a special resemblance to those actions and qualities of Rasūlullāh *sallallāhu ʿalayhi wa sallam* which he enjoyed on the basis of being a Prophet and Messenger.

Just as the reality of prophet-hood is divine will for the sake of the reformation and success of the world, the destruction of the unbelievers and mischief-makers, and the proliferation of the Dīn and the divine Sharīʿah; in like manner, the reality of khilāfat is divine will for the completion and perfection of a person's propagation, proliferation and victory.

This is that person who bears a special affinity and resemblance with Rasūlullāh *sallallāhu ʿalayhi wa sallam* as regards his rational, practical and balanced powers (the balanced power which develops through the fusion of the rational and practical powers). The fruits and results of Rasūlullāh's rational power was divine revelation, while the fruits and results of the rational power of the khalīfah rāshid is the rank of siddīqīyyat, inspiration and true foresight on account of which his assumptions are treated as absolutes. In most cases, his opinion is in line with divine revelation. The fruit of Rasūlullāh's perfect rational power was in perfect innocence and a virtuous life, while the fruit of a khalīfah rāshid's perfect rational power is in perfect rectitude and perfect chastity which is termed as *mahfūzīyyat*. This is why Rasūlullāh *sallallāhu ʿalayhi wa sallam* said with reference to Hadrat ʿUmar *radiyallāhu ʿanhu*:

إن الشيطان يفر من ظل عمر

Shayṯān flees from the shadow of ʿUmar.[1]

By balanced power we mean that Allāh *taʿālā* placed two traits in man, animalistic and angelic. Man must adopt a middle path between these two. He must not disregard either of the two. He must fulfil the rights of both; he must not trample on the rights of either one. Maintaining a balance between the two is the delineating line between these two powers. This balanced approach has always been the focus of the Prophets *ʿalayhimus salām*. The display of miracles, supernatural feats and extraordinary events was from among the fruits of Rasūlullāh's balanced power. As for the khalīfah rāshid, the fruits of his balanced power were lofty stations, supernatural feats, effectiveness of his supplications and effectiveness of his admonitions.

The following verse makes reference to the fact that a king appointed by a Prophet possesses the above-mentioned good qualities, blessings and supernatural feats.

إِنَّ اٰيَةَ مُلْكِهِ أَنْ يَّأْتِيَكُمُ التَّابُوْتُ فِيْهِ سَكِيْنَةٌ مِّنْ رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ اٰلُ مُوْسٰى وَاٰلُ هٰرُوْنَ تَحْمِلُهُ الْمَلٰئِكَةُ.

The sign of Ṯālūt's kingship is that a box will come to you wherein is peace of mind from your Sustainer and some remains of those things which were left by the progeny of Mūsā and Hārūn. The angels will bear that box.[2]

When these three qualities are found in a khalīfah, he will have three types of similarities with Rasūlullāh *ṯallallāhu ʿalayhi wa sallam* which collectively make up the internal khilāfat [referred to previously]. As for

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[1] *ʿUmdatul Qārī*, 232.

[2] Sūrah al-Baqarah, 2: 248.

governance and exercising authority for the establishing of Dīn and proliferating the community, this is the external khilāfat. The special khalīfah of a Prophet is the one in whom both – the internal and external khilāfat are found. This special khilāfat is the highest level of wilāyat which is closest to prophet-hood and has the greatest resemblance to it.

The scholars and saints of the ummah of Muhammad *sallallāhu ʿalayhi wa sallam* most certainly enjoy a lofty position for their propagation and revival of the Dīn of Muhammad *sallallāhu ʿalayhi wa sallam*. However, khilāfat combines all those positions and ranks which is enjoyed by the scholars, saints, rulers and kings.

Qualities of The Khalīfah of Rasūlullāh

The above discussion was with reference to a special khalīfah of a Prophet and a Messenger in general. We now explain the qualities of the special khalīfah of Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Our Rasūlullāh *sallallāhu ʿalayhi wa sallam* was the most superior of all the Prophets and Messengers. His Sharīʿah was the most perfect and most superior of all Sharīʿahs. His Book was the most superior of all divine Books. His appointment as a Prophet was for the entire universe and is to extend until the day of Resurrection. He combined all virtues and perfections. The Prophets and Messengers who preceded him were given specific miracles, sent to specific nations, and for specific periods of time. Before him prophet-hood and messenger-ship manifested themselves in various forms.

The prophet-hood of Hadrat Dāwūd *ʿalayhis salām* and Hadrat Sulaymān *ʿalayhis salām* was in the form of kingship so that on seeing this unique and extraordinary kingdom, the other kings of the world

may submit themselves before the court of prophet-hood.

The prophet-hood of Hadrat Zakarīyyā *ʿalayhis salām* was in the form of scholarliness. In other words, he was the greatest scholar of the Banī Isrāʾīl whom he satiated with his knowledge, sciences and eloquent admonitions.

The prophet-hood of Hadrat Yūnus *ʿalayhis salām* and Hadrat Yahyā *ʿalayhis salām* was in the form of asceticism and worship. Both were ascetics and ardent worshippers.

The prophet-hood of Hadrat Mūsā *ʿalayhis salām* was in the form of reformation and training. Allāh *taʿālā* commissioned him by sending an illustrious book like the Taurāh to him so that the reformation and training of the Banī Isrāʾīl may result in their religious and worldly honour and greatness. Furthermore, their enemies – the people of Pharaoh and the Copts – may be disgraced and vanquished, while the Banī Isrāʾīl may inherit their throne and crown, and the difference between magic and a miracle may become clear.

The prophet-hood of Hadrat ʿĪsā *ʿalayhis salām* was in the form of medicine. Allāh *taʿālā* endowed him with the miracles of reviving the dead and curing the blind and lepers so that philosophers and physicians are left astounded when they see these miracles.

No matter what form and shape prophet-hood took, Allāh *taʿālā* conferred these personalities with honour, dignity and victory; and inspired their followers with submission and obedience.

This victory, honour and dignity of the Prophets *ʿalayhis salām* and the submission of their peoples can be likened to the human body. The divine bestowal and unseen victory which were concealed within it can be

likened to the expressive self which was operating from within and which was the soul of prophet-hood. The following verse makes reference to this soul of prophet-hood:

اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَاَخَّرَ

We have passed for you a manifest decision so that Allāh may forgive you for whatever of your sins have passed and whatever are yet to come.[1]

The movement of the body which we see is the effect of the soul, but it is concealed from us.

Bearing in mind that Rasūlullāh *sallallāhu ʿalayhi wa sallam* was the most superior and seal of all Prophets, Allāh *taʿālā* caused his prophet-hood to combine all the forms of prophet-hood mentioned above. In other words, kingship, knowledge, wisdom, asceticism, worship, etc. were all found in his prophet-hood. His prophet-hood commenced with knowledge, wisdom, asceticism, abstention and worship. Allāh *taʿālā* makes reference to it as follows:

هُوَ الَّذِيْ بَعَثَ فِي الْأُمِّيِّيْنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْ عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلَالٍ مُّبِيْنٍ.

It is He who raised among the unlettered people a Messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom. And before this they were lying in manifest error.[2]

After Rasūlullāh *sallallāhu ʿalayhi wa sallam* was commissioned as a Prophet, he invited the people of

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[1] Sūrah al-Fath, 48: 1-2.
[2] Sūrah al-Jumuʿah, 62: 2.

Makkah towards the oneness of Allāh *taʿālā* and the concept of messenger-ship. A few people accepted him and then the numbers increased gradually. The sun of prophet-hood began spreading to the surrounding areas with each passing day, and the number of people who accepted the truth increased by the day. This continued until his prophet-hood appeared like that of a leader in the city. He was then instructed to emigrate and so, he emigrated to Madīnah. The people of Madīnah and surrounding areas embraced Islam, and Islam became a force until Makkah was conquered and the Arab tribes began entering Islam in droves.

اِذَا جَآءَ نَصْرُ اللهِ وَالْفَتْحُ، وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللهِ اَفْوَاجًا

When Allāh's help and victory comes, and you see people entering Allāh's religion in groups.

Ten thousand Sahābah *radiyallāhu ʿanhum* accompanied Rasūlullāh *sallallāhu ʿalayhi wa sallam* on the occasion of the Conquest of Makkah. Later on when he decided on the expedition to Tabūk, then according to one narration 40 000 people joined him while another narration states 70 000. A year later, 120 000 Muslims accompanied him on the occasion of the Farewell Pilgrimage. At the time, Tihāmah, Najd and areas of Shām were under his control. He appointed workers who acted on his behalf to collect zakāh and jizyah from these different regions. During his blessed and goodly life, Madīnah took on the position of a capital and his prophet-hood took the form of a kingship. Like a small suckling infant, this was the beginning condition of Islam. However, it was progressing with every passing moment. The level of progress hadn't been completed as yet when he departed from this world. That level of progress which remained was like the sultanate of Dhū al-Qarnayn in the sense that all other sultans of the time were

subservient and obedient to his sultanate. This was that sultanate whose king was known as king of kings.

Allāh *taʿālā* gave this glad tiding to Rasūlullāh *sallallāhu ʿalayhi wa sallam* on several occasions. However, when the following call by Allāh *taʿālā* was made to him and he responded to it, then Allāh *taʿālā* fulfilled this promise of the conquest of the Romans and Persians at the hands of Rasūlullāh's khulafā' rāshidīn.

يٰاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ، اِرْجِعِيْ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

O that soul that has acquired tranquillity! Return to your Sustainer – you pleased with Him, He pleased with you.[1]

The treasures of Rome and Persia came into the hands of Muslims and all these achievements were included among the successes of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. In this way, the theme of the following verse was manifested. All praise is due to Allāh *taʿālā*. This was the form of the sultanate.

هُوَ الَّذِيْ اَرْسَلَ رَسُوْلَهُ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّيْنِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ.

It is He who sent His Messenger with guidance and the true religion so that He may make it prevail over all religions even if the polytheists dislike it.[2]

As for the form of scholarliness, this took on the form of Rasūlullāh *sallallāhu ʿalayhi wa sallam* teaching the Book and wisdom to the ignorant Arabs. The Arabs saw that Rasūlullāh *sallallāhu ʿalayhi wa sallam* was

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[1] Sūrah al-Fajr, 89: 27-28.
[2] Sūrah as-Saff, 61: 9.

unlettered, yet he was reading and explaining to them verses of a Book whose eloquence and expression was beyond their imagination. Furthermore, as regards its meanings and subject matter, it contained all rulings and injunctions related to their spiritual, material, cultural and civilizational life. A speech of this nature is beyond human power; it can only be Allāh's speech. Furthermore, the Ahādīth which they heard from his blessed tongue were also treasure houses of rare and unique sciences and knowledge. They realized that this man is a man of Allāh *taʿālā*. They began following him gradually, and the light of knowledge and rectitude began spreading among the Arabs. It spread to such an extent that every house was illuminated by the light of knowledge, and those who were desert-dwellers also became the erudite scholars of the time, and leaders of the community. Rasūlullāh *sallallāhu ʿalayhi wa sallam* initiated the protection and preservation of divine revelation, and appointed a group of scribes to record it. He began teaching the Qur'ān to another group, the tafsīr to a third group, Ahādīth to a fourth group, and the manner of passing judgement and issuing legal verdicts to another group. He did this so that the fountain of the divine Sharīʿah may be delineated in such a manner that it is able to satiate the thirst of Muslims until the day of Resurrection.

Although these stages of teaching the Book and wisdom were traversed during the lifetime of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, a few levels still remained. Divine will had decreed that they be completed at the hands of the khulafā' rāshidīn. This entailed compiling the Qur'ān in book form. Consequently, after Rasūlullāh *sallallāhu ʿalayhi wa sallam* departed from this world, the khulafā' rāshidīn compiled the Qur'ān from verses which were written on rocks, date-palms and memorized by people. These were brought together and collated into a book. Copies

were then sent to the various Islamic regions so that people could memorize and preserve it. In this way, the promise of compiling the Qur'ān as mentioned in the following verse was accomplished by the khulafā' rāshidūn:

اِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

It is Our responsibility to store it in your bosom and recite it through your tongue.[1]

As for the service to Ahādīth which the khulafā' rāshidīn rendered, it entailed their searching and investigating those which were not commonly known to the Muslims and then conveying them to the Muslim masses as per need. They also passed rulings in the light of the Ahādīth until all rules and injunctions were proliferated among them. They were extremely cautious and fastidious about narrating Hadīth to the extent that there were occasions when they demanded witnesses. Furthermore, those verses of the Qur'ān which could have different meanings were presented to the senior Sahābah *radiyallāhu 'anhum* and their meanings were specified after consulting them. Many contentious issues were resolved through consultation and unanimity. In this way, the foundation of Ijmā' (consensus) was laid vis-à-vis contentious issues.

As for those matters for which there were no explicit Shar'ī texts, the method of Ijtihād was taught. Imām Dārqutnī *rahimahullāh* narrates in *Adab al-Qadā'* that Hadrat 'Umar *radiyallāhu 'anhu* wrote a letter of Hadrat Abū Mūsā Ash'arī *radiyallāhu 'anhu* in which he stated that if he experiences any doubt or hesitation about a matter regarding which he did not receive any ruling from the Qur'ān and Sunnah, he must resort to his

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[1] Sūrah al-Qiyāmah, 75: 17.

intelligence and understanding, and deliberate over the matter very carefully. He must search for similarities in the Qur'ān and Sunnah on such issues and resort to Qiyās (analogical reasoning). He must then strive to choose that ruling which will be most liked by Allāh *taʿālā* and closest to the truth.

Hadrat ʿUmar *radiyallāhu ʿanhu* laid the foundations for Qiyās and Ijtihād in this way. These two are obviously separate from the Qur'ān and Sunnah. This is why they cannot be referred to as the Qur'ān and Sunnah. At the same time, they are not in opposition to the Qur'ān and Sunnah. Rather, they are exactly in accordance and in harmony with them; they are derived from them. After all, countless texts of the Qur'ān and Sunnah make reference to the validity of Ijmāʿ and Qiyās. Thus, the latter two sources of the Sharīʿah – Ijmāʿ and Qiyās – which could not be completed in the era of Rasūlullāh *sallallāhu ʿalayhi wa sallam* were completed by the khulafā' rāshidīn. This is because whatever is established from Rasūlullāh *sallallāhu ʿalayhi wa sallam* is confined to the Qur'ān and Sunnah, while these matters are different from the Qur'ān and Sunnah.

Thus, after Rasūlullāh *sallallāhu ʿalayhi wa sallam* there was a need for a khalīfah who would compile the Qur'ān, proliferate the Ahādīth with absolute caution and determination, apprise the people of its meaning and interpretation, place the foundation for the most superior and best proof of the Sharīʿah after the Qur'ān and Sunnah – i.e. Ijmāʿ of the people of knowledge and piety – and teach the method of Qiyās and deriving rulings for issues which are not found in the texts of the Qur'ān and Hadīth.

Thus, the ʿulamā' unanimously state that the most superior proof of the Sharīʿah after the Qur'ān and Sunnah are the unanimous decisions (Ijmāʿ) of the

khulafā' rāshidīn which were promulgated after consultation with the jurists among the Sahābah *radiyallāhu 'anhum* and obtaining their agreement; and the entire ummah then accepted them wholeheartedly with their hearts and souls. Obviously, it was impossible to decide on a matter through consultation and unanimity during the era of Rasūlullāh *sallallāhu 'alayhi wa sallam* and the coming down of divine revelation. This is why the foundation of Ijmā' and unanimity was only laid after the demise of Rasūlullāh *sallallāhu 'alayhi wa sallam.*

Similarly the foundation for Qiyās and extracting rulings was laid after Rasūlullāh *sallallāhu 'alayhi wa sallam.* In this way, the early form and shape of Rasūlullāh's prophet-hood – i.e. scholarliness and teaching the Book and wisdom – was completed and perfected at the hands of the khulafā' rāshidīn when they completed the proofs of the Sharī'ah. That is, when the foundation for Ijmā' and Qiyās was laid after the Qur'ān and Sunnah. The proofs on which the jurists laid the foundations for their madhāhib are also four, viz. the Qur'ān, Sunnah, Ijmā' and Qiyās.

Rasūlullāh's form of asceticism and worship, instruction and purification, training and tutoring was completed by the khulafā' rāshidīn when they continued Rasūlullāh's thoughts, spiritual practices, devotions, practices of servitude, tauhīd, reliance, patience, gratitude, and so on both verbally and practically.

The Lofty Services of The Khulafā' Rāshidīn

Just as Rasūlullāh *sallallāhu 'alayhi wa sallam* used to purify and train the selves of the Sahābah *radiyallāhu 'anhum* through his blessed company, the khulafā' rāshidīn continued purifying and cleansing the hearts of the ummah.

Rasūlullāh's kingship was completed when the khulafā' rāshidīn conquered the Roman and Persian empires and brought them under the control of Islam.

In short, just as the prophet-hood of Rasūlullāh *sallallāhu 'alayhi wa sallam* combined all three forms, so did the khilāfat of the khulafā' rāshidīn, viz. it was a combination of kingship, knowledge and wisdom, and asceticism.

A Similitude of The Khilāfat-e-Rāshidah

The khalīfah rāshid can be compared to a flute. The one blowing the flute places it in his mouth and then blows it according to the intensity or special expression which he intends to create. The actual sound is from the player, while the intensity and expression is from the flute. In the same way, all the tasks which were completed by the khulafā' rāshidīn were actually the "voice" of Rasūlullāh *sallallāhu 'alayhi wa sallam* while the khulafā' were like flutes.

Alternatively, we could say that the existence of a khalīfah rāshid with respect to the Prophet is like the limbs and parts of a body. The actual authority is the heart and mind (i.e. the blessed self of Rasūlullāh *sallallāhu 'alayhi wa sallam*), while the khulafā' rāshidīn are like his hands. The movement of the hands is seen by the human eye, but the movement of the heart and mind is concealed. The era of the khilāfat-e-rāshidah is the vestige of the era of prophet-hood. The difference being that during the era of prophet-hood Rasūlullāh *sallallāhu 'alayhi wa sallam* used to explain matters directly through his blessed tongue, while during the era of khilāfat, Rasūlullāh *sallallāhu 'alayhi wa sallam* was sitting silently. The tongue of prophet-hood is silent, while he is gesturing with his hands, head and legs. People of deep knowledge and understanding are understanding the gestures. As for those who erred in understanding the

gestures of the body parts (i.e. of the khulafā' rāshidīn), it is on account of the defect in their own understanding. This is why the statements and actions of the khulafā' rāshidīn are unanimously accepted as proofs of the Sharīʿah. Their Ijmāʿ is wājib and essential. There are many Ahādīth which stress the obligation of following the Sunnah of the khulafā' rāshidīn especially of Hadrat Abū Bakr *rahimahullāh* and Hadrat ʿUmar *radiyallāhu ʿanhu.*[1]

Demise

After spending every valuable moment of his blessed life for the benefit of Islam and Muslims, in reviving the Sunnah, proliferating the Qur'ān and Hadīth, education and training, remembrance of Allāh *taʿālā* and concern for elevating the word of Allāh *taʿālā*, the day for his departure from this world arrived. The announcement and promise of:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

Every soul shall taste death.[2]

From which no Prophet, walī, mujaddid and mujāhid is excluded was fulfilled.

The year 1176 A.H. had commenced and it was the last day of Muharram when the promised time arrived. Hadrat Shāh Sāhib suffered from a short period of illness and departed from this world at the age of 62. To Allāh we belong and to Him is our return.

> What can be better in this world than a friend going to meet his friend, and the lover reaching his beloved!?

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[1] *Khilāfat-e-Rāshidah*, pp. 5-30.
[2] Sūrah an-Nisā', 4: 185.

Burial

Hadrat Shāh Sāhib *rahimahullāh* was buried to the left of the Dillī gate which is known as Mahandiyān. It is the same graveyard in which his four sons and his honourable father, Hadrat ʿAbd ar-Rahīm Sāhib *rahimahullāh,* are buried. May Allāh *taʿālā* shower His mercy on them all.[1]

All praise is due to Allāh *taʿālā*, I had the opportunity of visiting the graves of these personalities on several occasions. May Allāh *taʿālā* enable us to continue benefiting from their blessings, and to bless me and my associates with the honour of the companionship of these personalities on the day of Resurrection. Āmīn. (compiler)

[1] *Tārīkh Daʿwat Wa ʿAzīmat*, vol. 5, p. 129.

Hadrat Shaykh Yahyā Ahmadābādī (d. 1101 A.H)

Name And Lineage

His name is Yahyā, his title is Muhīy ad-Dīn and his kunnīyyat is Abū Yūsuf. His father's name is Shaykh Mahmūd ibn Shaykh Muhammad Chishtī *rahimahullāh*. He compiled a tafsīr known as *Tafsīr Husaynī* in 32 booklets.

Birth

He was born on 20 Ramadān 1010 A.H.

Education and Training

He remained in the company of his grandfather, Shaykh Muhammad Chishtī *rahimahullāh* and acquired all the internal and external sciences by the time he was 20 years old. His grandfather conveyed him to the point of perfection in spiritual acquisition. He also memorized the Qur'ān. In the beginning due to the need for earning a livelihood, he worked for Sayf Khān and Mirzā 'Īsā Khān. Even during this period, he adhered strictly to abstinence and piety. He was with an army which conquered a region in Saurāshtar. The soldiers brought the straw, grains, etc. from the villages. They fed these to their animals and they also ate from there, but he held the reins of his horse and remained in one corner. His fellow soldiers tried to convince him by saying that they and their animals had no other food but he did not accept their reasoning. He fell asleep in this state of hunger. While he was asleep, a hand from the unseen appeared with a cloth in one hand which had dates dipped in ghee, and in the other hand it had fodder for his horse. These were given to him. He ate to his fill and fed his horse as well. Later on he related that it was Hadrat Khidr *'alayhis salām*.

Independence

He took the place of his grandfather after the latter's demise. He gave up travelling and chose seclusion and privacy for himself. When King Aurangzeb ʿĀlamgīr was the governor of this region, he sent his teacher, Shaykh Nizām ad-Dīn to Shaykh Yahyā requesting permission to come and meet him. Shaykh Yahyā replied: "His objective is to request me to make duʿā' for him, and I can do this while I am seated here. If we consider that it is obligatory to obey those who are in authority, then I can obey his order and go to him. However, the open-hearted manner in which I can make duʿā' here cannot be done in the case where I am summoned to him."

When Aurangzeb heard this, he presented himself before the Shaykh and said: "I request you to make duʿā' that the Dīn of Muhammad *sallallāhu ʿalayhi wa sallam* reigns supreme and its greatness is established." The Shaykh made this duʿā' and said: "It will happen as requested." Subsequently, Aurangzeb became the king, the Dīn was defended by him, and the Sharīʿah was preserved.

During the period when Aurangzeb was a prince and also after he ascended the throne, he used to send gifts periodically to the Shaykh. He would also send letters to him which he wrote with his own hands.

Simāʿ had always been practised by the Chishtī Sufi order. This is why the Shaykh would also have poems rendered before him but without any musical instruments. Poems in praise of Rasūlullāh *sallallāhu ʿalayhi wa sallam* would also be rendered. However, the government began laying down stringent conditions for this. Mirzā Bāqir who was the muhtasib strictly prohibited maulūd celebrations and stopped assemblies where poems and naʿts were rendered. Assemblies of this nature were put to a stop in all places, but they continued in the khānqāh of the

Shaykh. The muhtasib and those in his department could not tolerate this. One day he decided that the Shaykh and all who were in attendance must be apprehended and brought to him. He would then reprimand them so that they desist. The muhtasib went personally to the house of Mīr ʿArab and sat down there. When the Shaykh heard of this, he became displeased. He too sat down and was awaiting the arrival of the muhtasib. When the muhtasib and Mīr ʿArab heard of the Shaykh's bold stand, Mīr ʿArab advised: "We should first go and explain to the Shaykh. If he accepts, well and good." Mīr ʿArab went to the Shaykh and said: "The muhtasib has come with this intention. It will be better if you desist from this practice for a few days, and await the king's order." The Shaykh became angry and said: "Who is the king!? I can seat whoever I wish on the throne. Go and tell the muhtasib to come here quickly." Mīr ʿArab left and conveyed everything to the muhtasib. He also advised him thus: "It is not advisable to go there now or else it will result in a major problem. It would be prudent to defer it for a later time." The muhtasib too realized that it was not advisable to go at present, so he got up and returned to his house. The Shaykh wrote this incident several times and sent it via Shaykh ʿAbdullāh – the son of Shaykh Nizām ad-Dīn *rahimahullāh* – to the king but these letters did not reach him. The Shaykh eventually sent them via Mīr Sayyid ʿAlī Radwī. The king kissed the letter after reading it, placed it on his head, and wrote a reply of apology. He then wrote four letters to four different officers. One was sent to Rajah Jasūnat Singh who was the supervisor of that region. Another to Nizām ad-Dīn Ahmad who was the chief officer. The third to Mīr Bahā' ad-Dīn, and the fourth to Qādī Mahmūd Sharīf. In these letters the king wrote that Mirzā Bāqir – the muhtasib – must be emphatically told not to do such a thing again and to

abstain from contentious issues. All four went to the Shaykh and apologized. As per the royal order, they presented 1 000 rupees and four bottles of perfume to the Shaykh. Subsequent to this, no one interfered with the Shaykh on the subject.

Visit to The Haramayn

The Shaykh was honoured with visiting the Haramayn on two occasions. On the first occasion, his mother was totally unhappy about his going. She said to him: "If this old woman's time was up, who will see to her funeral and burial arrangements? Your brother too is not here; he is gone to Deccan." However, he was able to convince his mother and said that he will return quickly after his visit. After performing hajj and visiting Madīnah, he returned quickly and was there to tend to his mother. After his mother passed away, his yearning to visit the Haramayn intensified. In fact, he left without informing the people of his intention to stay there. He proceeded to the masjid of Maulānā Muhammad Qāsim Sāhib *rahimahullāh*. Most of the people of the city came to bid him farewell. He eventually departed and reached Makkah. Subsequently, he experienced an impediment in his legs so he decided to settle down there. He would spend one year in Makkah Mukarramah and one year in Madīnah Munawwarah. In this way he spent 14 years in the Haramayn.

Demise

He passed away on 28 Safar 1101 A.H. on a Sunday while he was in prostration. He was buried next to the grave of Hadrat 'Uthmān *radiyallāhu 'anhu* at Baqī' Garqad – the graveyard of Madīnah Munawwarah. He

was 91 years old at the time. May Allāh *ta'ālā* shower His mercy on him.[1]

[1] *Mashā'ikh Ahmadābād*, vol. 2, p. 397.

Hadrat Maulānā Qutb ad-Dīn[1] Shahīd Sahālwī Bārahbankwī (d. 1103 A.H.)

Name And Lineage

His name is Qutb ad-Dīn, his father's name is Maulānā 'Abd al-Halīm ibn Shaykh 'Abd al-Karīm *rahimahullāh*. Maulānā Qutb ad-Dīn Shahīd *rahimahullāh* is the father of the founder of the Dars-e-Nizāmī – Hadrat Maulānā Nizām ad-Dīn Muhammad Firangī Mahallī *rahimahullāh*.

Birth

According to estimates, he was born in 1040 A.H. in Sahālah, district Bārā Bankī, U.P.

Education And Training

According to reliable reports, when Maulānā Qutb ad-Dīn Shahīd was still a child, he went to his maternal grandfather, Malik Hamzah, who lived in Gharī Bahlūl, Bārā Bankī. Malik Hamzah occupied a deep and profound position with Shāh Hamīd Abdāl *quddisa sirruhu*. This is why he took his grandson and presented him before Shāh Hamīd. The latter saw him from a distance and immediately expressed his joy (although Maulānā was still a child). He called him close to him, placed him in his lap and showered his affection on him. He then passed his hand over the stomach of Maulānā Qutb ad-Dīn and said: "This child's stomach has been filled with knowledge which will continue from generation to generation in his family."

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[1] Aspects of this biography have been taken from *Mashāhīr 'Ulamā' Firangī Mahal* of Maulānā Khālid Rashīd Firangī Mahallī. Biographies of a few other Firangī Mahal seniors will be presented further on. Māshā Allāh, the author is a scion of the same family. (compiler)

Shāh Sāhib then asked: "What are you studying?" Maulānā replied: "*Kāfiyah* of Shaykh Ibn Hājib." Shāh Hamīd Abdāl *quddisa sirruhu* then asked for something which he gave to the Maulānā as a source of blessings, gave him leave and emphasised on him to continue acquiring knowledge.

Mullā Qutb who had now completed studying the *Kāfiyah* came to Lahore to complete his studies under his father. He continued studying under him for some time. He studied most of the sciences at the madrasah of Mullā 'Abd as-Salām Dīwī. He acquired proficiency in the sciences of principles, jurisprudence, rhetoric, logic, natural sciences, divine sciences, mathematics, Hadīth and several other rare sciences.

According to the explicit statements of biographers, Maulānā Qutb ad-Dīn completed most of the sciences and arts by the age of 30, returned to his hometown with his father, and began teaching.

When he was 40 years old, he entered the Chishtī order by becoming the murīd and khalīfah of Qādī Sadr ad-Dīn *rahimahullāh* (also known as Qādī Ghāsī Allāhābādī) who was the khalīfah of Hadrat Shāh Muhibbullāh Allāhābādī *rahimahullāh*. This was probably around the year 1080 A.H.

Teaching And Lecturing

'Allāmah Ghulām 'Alī Āzād Balgrāmī writes in this regard:

> The teacher of teachers, leader of the intellectuals, the mine of rational sciences and the treasure house of traditional sciences, Mullā Qutb ad-Dīn illuminated the teaching field for a considerable period of time, and conveyed students from various places to the level of perfection. Today, the lineage of most 'ulamā' of India

goes up to Mullā Quṯb ad-Dīn *raḫimahullāh.*[1]

Almost all biographers on the life of Mullā Quṯb ad-Dīn Shahīd *raḫimahullāh* describe his special quality in the field of teaching with the words "he conveyed students to the level of perfection" (Ghulām 'Alī Āzād Balgrāmī). He conveyed most seekers from the level of students to the level of experts in their field, and the lofty rank of professorship (*Farḫah an-Nāẕirīn*). The students in his classes would comparatively qualify much quicker (*'Umdah al-Wasā'il*).

It is gauged from these quotations that the distinguishing mark of Mullā Ṣāḫib was that of teaching and lecturing. Consequently, the object of qualifying students used to be realized quickly. It could also mean that a very large number of students qualified under him in a short period of time. This too demonstrates the excellence of his teaching and lecturing.

The excellent and distinguished position of his teaching can also be gauged from the illustrious students which he produced. Some of them are: (1) Quṯb ad-Dīn Shams Ābādī, (2) Ḫāfiẕ Amānullāh Benarsī the author of *Muḫkam al-Uṣūl*, (3) Qāḍī Muḫibbullāh Bihārī, the author of *Sullām* and *Muslim ath-Thubūth*, (4) Qāḍī Shihāb ad-Dīn Gopā Mau'ī, (5) Ḫājī Ṣifatullāh Khayrābādī and others.

Written Works

A person's written works are similar to his spiritual children. Unfortunately, the world has been left deprived of the written works of Maulānā Quṯb ad-Dīn Shahīd *raḫimahullāh*. Only his name remains. The fact

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[1] *Ma'āthir al-Kirām.*

is that those who murdered him burnt his library as well. ʿAllāmah Ghulām ʿAlī Āzād Balgrāmī writes:

> Maulānā Quṯb ad-Dīn *raḥimahullāh* had written a very fine commentary to *Sharḥ Aqā'id*. However, when his house was raided at night, this commentary was also cast into the fire.[1]

Maulānā Walī Allāh Firangī Maḥallī *raḥimahullāh* writes:

> He had written an exhaustive and authoritative book on every subject. The following are some of his well-known works: *Ḥāshiyah Talwīḥ, Ḥāshiyah Sharḥ Aqā'id Nasafī, Tafrīʿāt – Sharḥ Bazdawī, Ḥāshiyah Muṯawwal* and a book which investigates the issue of dār al-ḥarb. These were very voluminous works which were destroyed by oppressive mischief-makers.

The author of *Risālah Quṯbīyyah*, Mullā ʿAbd al-Aʿlā, writes:

> Maulānā Quṯb ad-Dīn *raḥimahullāh* had many written works but they have all been lost. The marginal notes to *Sharḥ Ḥikmat al-ʿAyn* are to be found in the books of Mullā Baḥr al-ʿUlūm. A few parts of a book on matters of general interest are also to be found. His *Ḥāshiyah Talwīḥ* was available until the era of Mullā Niẕām ad-Dīn *raḥimahullāh* but is now lost.

This situation refers to the latter part of the 12th century of the Hijrah which the author of *Risālah Quṯbīyyah* is making reference to.

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[1] *Ma'āthir al-Kirām.*

Almost 900 books of Mullā Sāhib were burnt by vandals. These included four copies of the Qur'ān, *Mishkāt*, other Hadīth collections, and the written works of Mullā Quṭb Shahīd, viz. *Hāshiyah Talwīh, Sharh ʿAqā'id Nasafīyyah, Sharh Tafrīʿāt Bazdawī, Hāshiyah Muṭawwal* and others. These were voluminous works which contained excellent discussions. They were either burnt or taken away by the attackers.

At present, no work of the Maulānā is to be found. No matter how much we mourn this loss it will not be enough. The academic world has been deprived of the views of an author and lecturer who was unparalleled at the time in the academic world.

Martyrdom

This sun of teaching, lecturing, writing, compiling, guiding and instructing was illuminating the paths for the seekers of knowledge and cognition by night and day when a few mischief-makers attacked and martyred him on 19 Rajab 1103 A.H./27 March 1692. The most painful tragedy in this regard was that they also burnt down in library.

ʿAbd al-Aʿlā Firangī Mahallī *rahimahullāh* writes with reference to Maulānā Quṭb ad-Dīn Shahīd in his *Risālah Quṭbīyyah* (the manuscript):

> Mullā Quṭb Shahīd *rahimahullāh* would very often express his wish for martyrdom and to get a lifespan like that of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Both these supplications were accepted. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Mashāhīr ʿUlamā' Firangī Mahal Aur Oen Kī ʿIlmī Khidmāt*, p. 8

Hadrat Shaykh Muhammad Saʿīd Ambālwī (d. 1103 A.H.)

Name And Lineage

His name is Muhammad Saʿīd, and his father's name is Shaykh Yūsuf ibn Ghulām ibn Muhammad Afdal Husaynī Tirmidhī Ambālwī. He was from among the senior Chishtī masters.

Excellence And Virtue

He acquired the knowledge of the tarīqah from Hadrat Shaykh Abū al-Maʿālī Ambetwī *rahimahullāh* and lived with him for a period of time. He then served as a Sufi shaykh at Ambālah. He was prominent in his emulation of the Sunnah and followed closely in the footsteps of the pious predecessors. He would also remain engrossed in worship. He was always occupied with Allāh *taʿālā*, remained aloof from worldly things, and continually invited the entire creation towards Allāh *taʿālā*. These points are mentioned by Hadrat Wajīh ad-Dīn Ashraf Lucknowī *rahimahullāh* in *Bahr Zakhkhār*. He adds that he was one who truly recognized Allāh *taʿālā*, a man of abstinence, and one who remained attached to Allāh *taʿālā*.

Abstinence And Contentment

He kept himself aloof from the attractions of this world. He neither accumulated wealth nor did he fear poverty. Kings and affluent people gave him hundreds of thousands of rupees at various times but he did not keep any of the money for himself; he spent it on the poor and needy. Another trait in him was that if there was anything in his house which could be given to someone else, he would not allow the night to pass without first giving that item away.

Shaykh Muhammad Sābir ibn Āyatullāh ibn ʿAlamullāh Husaynī Rāi Bareillwī *rahimahullāh* used to say: "I met him and never found him doing anything against the

Sunnah. The only thing I saw him doing was listening to simāʿ in emulation of his seniors."

Demise

He passed away on 5 Ramadān 1103 A.H. in Kahrām. To Allāh we belong and to Him is our return. May Allāh *taʿālā* shower His mercy on him.[1]

[1] *Nuzhatul Khawāṯir*, vol. 6, p. 282.

Hadrat Sayyid Jalāl Hamīd ʿĀlam Bukhārī Gujarati (d. 1104 A.H.)

Name And Lineage

His name is Sayyid Jalāl ad-Dīn and his title is Hamīd ʿĀlam. His father's name is Hadrat Mahbūb ʿĀlam. He was born on 2 Jumādā al-Ūlā 1062 A.H.

Education And Training

After his initial years of childhood, he completed memorizing the Qur'ān at the age of 11. He then studied the prescribed texts under ʿulamā' and senior scholars and completed these when he was 16 years old. He was intelligent and had a sharp mind. He was an expert in literature and the colloquial expressions of the Arabs. He was considered to be a most learned scholar of his time. He expanded the door of teaching and lecturing and became his father's murīd and khalīfah. He acquired all the Sufi sciences under his father.

Service to Dīn

He used to travel to the villages and remote areas of Gujarat to spread Dīn. In each of these places he would deliver talks, give words of advice, and explain the issues related to tauhīd and messenger-ship. Many Hindus were blessed with Islam by virtue of his efforts, while he also taught Muslim children the pillars of Islam. It was through his efforts and attention that Muslims in remote areas learnt the various rulings of Islam and became regular with salāh and fasting. May Allāh *taʿālā* reward him with the best of rewards.

Written Works

He had a keen interest in writing and compiling books. Among his written works are: *Mir'at ar-Ru'yā* on the interpretation of dreams, and *Miftāh al-Hājāt*, a collection of spiritual practices and forms of dhikr.

Temperament

Towards the end of his life he suffered from a weak digestive system and could not eat heavy foods. He used to suffice with fruits and similar light foods. He was magnanimous by nature and of a forbearing temperament. He would meet every person with a smiling mien and a pleasant attitude. He used to keep friendly relations with the poor and the 'ulamā'. His assembly mostly contained academic discussions. The senior Sufis and 'ulamā' of the city used to respect him.

Demise

He departed from this ephemeral world on 20 Dhū al-Hijjah 1104 A.H. He was buried outside Raudah-e-Thāniyah, next to his father's grave in Rasūlābād, Ahmadābād, Gujarat.[1]

[1] *Mahbūb at-Tawārīkh*, vol. 1, p. 235.

Hadrat Sayyid Shāh Mahmūd Qādrī Bālāpūrī[1] (d. 1105 A.H.)

Name And Lineage

His name is Sayyid Mahmūd Qādrī and his father's name is Sayyid Halīm Qādrī.

Background

His father, Hadrat Sayyid Halīm Shāh Qādrī *rahimahullāh* arrived in Gujarat from Baghdad. He settled down in Ankleshwar, district Bharūch, and made this town his hometown. He lived here for the rest of his life and was buried here as well. He sent his son, Sayyid Mahmūd Qādrī, to Bālāpūr, Maharastra province to serve Dīn. He made this city the centre of his daʿwat and tablīgh, laid the foundation for Khānqāh Qādirīyyah on the western side of the city next to the Bhens River from where the fountains of blessings and spirituality gushed forth.

Striking Qualities

Hadrat Sayyid Shāh Mahmūd Qādrī *rahimahullāh* combined the external and internal sciences. He was a

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[1] I had the opportunity of visiting this blessed city when I was invited by Mukarram Maulānā Ismāʿīl Bhūtā Tankārwī and Maulānā Muhammad Aslam Sāhib Bastawī on the occasion of the foundation of the new block of Madrasah Jāmiʿ al-ʿUlūm Bālāpūr on 16 Rabīʿ ath-Thānī 1428 A.H. On this journey I also had the opportunity of visiting the supervisor of Khānqāh Naqshbandīyyah Qādirīyyah, and the graves of the saints. Allāh praise is due to Allāh *taʿālā*.
On this occasion, Maulānā Muhammad Aslam Bastawī penned short biographies of the seniors of this city and gave these to me. Subsequently, I found additional details in the well-known book *Mahbūb Dhū al-Minan Fī Tadhkirah Auliyā' Dakkan* also titled *Mahbūb at-Tawārīkh*. I take the opportunity of quoting a few beneficial statements and conditions from this book as well. (compiler)

fountainhead of spiritual blessings and a verdant flower in the garden of Sufism who occupied a lofty rank as regards expositions and supernatural feats. He was a man of impeccable good qualities. Allāh *taʿālā* blessed him with an extraordinary mind, far-sightedness and supreme capabilities. His personality had a unique appeal which attracted droves of Allāh's creation to him.

Aurangzeb ʿĀlamgīr Visits Him

On one occasion, Hadrat Aurangzeb *rahimahullāh* came to the western bank of the Bhens River near the fort of Nawāb Ismāʿīl Khān which was to the north of Bālāpūr. This area is therefore popularly known as Aurangpūrah. When Hadrat Aurangzeb *rahimahullāh* learnt of his saintliness and high rank, he developed a yearning to meet him. He wrote a letter to him seeking permission to come and meet him. Aurangzeb wrote in his letter: "I would like to have the honour of coming and kissing your feet." Hadrat Sayyid Shāh Sāhib did not like the use of the words "kissing your feet" from such a great scholar. He therefore expressed his disapproval in his reply to Aurangzeb and added: "You do not have permission to come and meet me. You may come, but I will stand behind a curtain and expose only my feet to you."

Consequently, when Hadrat Aurangzeb presented himself to him, then Hadrat – as per his condition – stood behind a curtain and exposed his feet only. He did not allow him to look at his face. Hadrat Aurangzeb was highly impressed by this incident which served to increase his confidence in Hadrat. He was so pleased with Hadrat that he gave him a stamped document which made him the owner of a land comprising of nine villages and thousands of acres. Hadrat refused it. Hadrat Aurangzeb was eventually compelled to leave the document in a masjid and he departed. Hadrat did

not touch the document for as long as he lived and it remained there as it was. This land which was apportioned for Hadrat became a target of usurpation by various people because of Hadrat's disinterest in it. Hadrat's great grandson, Sayyid Shafiʿullāh Qādrī, eventually took control of the remaining property which comprised of three villages which made up 4 000 acres. This land was brought under the ownership of Khānqāh Qādirīyyah. Even today, 1 890 acres are in the name of the Khānqāh trust, and under the care of Hadrat's progeny.

A Rare Copy of The Qur'ān

When Hadrat Sayyid Shāh Mahmūd Qādrī left Ankleshwar for Bālāpūr, he carried a rare hand-written copy of the Qur'ān with him. The beauty of this copy is that an entire pārā is written on a single page. Thus, the whole Qur'ān is written on just 30 pages. Although so many hundred years have passed since it was written, it appears as though it was written today. A distinguishing feature of this copy is that every line commences with the letter *alif*. Furthermore, every first line, every sūrah and the beginning of every pārā are written with red ink. Similarly, the word *Allāh* and the verse numbers are written in red ink.

These few points about Hadrat are presented here. If we had to pen his achievements and daily occupations, a large voluminous book will be filled.

Date of Birth And Demise

We could not ascertain his date of birth and the year of his demise. However we can gauge from a letter which his father wrote to him in 1105 A.H. inquiring about the people of Bālāpūr that both – father and son – were certainly alive in the year 1105 A.H.

Hadrat Sayyid Shāh Mahmūd Qādrī's grave which is next to the khānqāh masjid is still visited by a large

number of people. Its dome has a spire which is made of five kilos of pure gold. May Allāh *taʿālā* shower His mercy on him.

This khānqāh continued the work of Dīn under the auspices of Khān Bahādur who was from Hadrat's progeny thirteen generations down. People came to the khānqāh and embraced Islam throughout this period.

In 1920, a saint and scholar by the name of Karīm Bakhsh arrived from Yemen and settled down in Bālāpūr. He remained here for the rest of his life and spent his time teaching people. No one knew where he was from but towards the end of his life he informed one of his attendants, Shaykh Munīr, that he came from Yemen. He passed away in 1955. A public kitchen and a madrasah continued to operate in this khānqāh until the year 1968. All praise is due to Allāh *taʿālā*.

Hadrat Shāh Muhammadī Fayyād (d. 1107 A.H.)

Name And Lineage

His name is Muhammadī Fayyād and his father's name is Sayyid Shāh ʿĪsā Hargāmī.

Birth

He was born on 14 Shawwāl 1021 A.H./1612 in Hargām.

Education And Training

In the beginning, Shaykh Muhammadī *rahimahullāh* did not have any interest in studying. He used to be more engrossed in play. One day his father reprimanded and scolded him severely so he directed himself towards acquiring knowledge. He had a good memory and Allāh *taʿālā* had blessed him with good capabilities. He completed the prescribed texts quickly and acquired proficiency in the rational and traditional sciences. Righteous Muslim families of that time were in the habit of directing their children towards internal and spiritual training once they completed studying the external sciences. He too left his house with the same genuine quest and pledged bayʿah in the Chishtī Sābrī Sufi order of the great Sufi master, Hadrat Muhibbullāh Allāhābādī *rahimahullāh*. Shāh Muhammadī remained in the service of his mentor for 14 years. During this period he underwent severe spiritual exercises and striving, and received khilāfat from his shaykh. He reached a very lofty spiritual level to the extent that his shaykh said with reference to him:

> Had Muhibbullāh [referring to himself] not met his shaykh, and had instead met Muhammadī with his external and internal

excellences, he would have pledged allegiance to him and become his murīd.[1]

Character And Mannerisms

Together with being a high ranking saint, Hadrat Shāh Muhammadī Fayyād *rahimahullāh* was a practising ʿālim. He had a very wide circle of murīds and disciples. No matter where he went, the local residents would flock around him like moths. Crowds of all sections of the community would be seen in his khānqāh. He was so particular about following the Sunnah that even after completing his external studies he would not hold a pen in his hand.

Habits

As regards his habits and traits, the author of *Tadhkirah al-Kirām* states that he would never speak about expositions and supernatural feats (*kashf wa karāmāt*). He used to befriend saints and accord respect to the ʿulamā'. He would gladly teach those who became aware of his condition. He did not hold a pen in his hand for his entire life and said that this was the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He used to be greatly pleased by those who referred to him as a man of speech and not a man of spiritual conditions. He would say in this regard: "All praise is due to Allāh *taʿālā* that people describe me with the quality of speech." He used to renew his wudū' for each salāh and would spend the second half of the night in worship. If anyone presented a gift to him, he would accept it. If the gift was for friends, he would give it over to them. He used to perform his salāhs with congregation and used to be the imām most of the time. He always restricted himself to one meal a day, and that too just enough to maintain his strength. Whenever he said anything and wanted it to be

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[1] *Anwār al-ʿĀrifīn*, p. 509.

supported by the Qur'ān and Sunnah, he would find a support for it once he opened the book [in which he looked for the proof]. It was his practice to speak the Indian language even if his addressees were Arabs or Iranians. However, his manner of speech was so effective and pleasing that those who did not know the Indian language would fully understand what he said. Someone said to him: "Why do you not speak in Arabic or Persian?" He replied: "I was born in India, and so the Indian language is my mother tongue. The other languages are metaphoric, so it is not necessary to abandon the original.

Statements

1. A qualified shaykh is identified by his speech, not by his supernatural feats. A juggler captivates people with the sleight of his hand and his magic, but he cannot speak like those who are on the truth.

Note: Glory to Allāh! What an excellent manner of identifying the people of the truth. (compiler)

2. Each person is gauged by his emotion and inclination. The one whose thoughts are inclined towards the acquisition of this world is a slave of this world. If he is a seeker of the Hereafter, he is a slave of the Hereafter. The one who seeks Allāh *taʿālā* is the slave of Allāh *taʿālā*.

3. If a person deviates from the true path and returns to it, then you must be convinced that he was deceived by his self and was not treading the true path. This is because everything wanes, but there is no waning in love for Allāh *taʿālā*.

4. The one who asks Allāh *taʿālā* for sustenance is a slave of sustenance. The one who seeks chastity is a slave of chastity. The one who desires forgiveness is a slave of forgiveness. The one who seeks none of these

things and seeks Allāh *taʿālā* alone is an exclusive slave of Allāh *taʿālā*.

5. Nobility in Sufism is in self evaluation, nobility in wealth is in humbleness and humility, nobility in one's domestic life is in overlooking the shortcomings of one's family members.

Note: Glory to Allāh! These are very wise words on the topic of nobility. This is truly the rank of the Ahlullāh. (compiler)

6. The peak of perfection is in the peak of servitude. The one who does not have this is an average person. The rank of yearning comes after the rank of inclination. The one who is devoid of observing the truth is in absolute desires of his self.

Demise

Hadrat Muhammadī Fayyād *rahimahullāh* suffered from a severe fever for 19 days and then departed to the eternal world on 2 Rajab 1107 A.H./28 January 1696. He passed away on a Monday at ten o' clock. He was 85 years old at the time. He passed away in Aurangābād while he was placed under house arrest.[1] As per his bequest, his attendants and followers placed his body in a wooden casket which was carried from station to station until it was brought to Agra over a period of three and half months. He was then buried in a room in which he used to occasionally stay over. He was buried in Cham Cham alley in Agra on 14 Shawwāl

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[1] Bearing in mind that he was a khalīfah of Shaykh Muhibbullāh Allāhābādī *rahimahullāh*, he believed in the concept of Wahdatul Wujūd. Hadrat Aurangzeb ʿĀlamgīr *rahimahullāh* was against this belief. This is why he ordered him to leave India and go to Arabia. He then placed him under house arrest in the fort of Aurangābād.
All praise is due to Allāh *taʿālā* I had the opportunity of visiting his grave. (compiler)

1107 A.H./7 May 1696. May Allāh *taʿālā* shower His mercy on him.

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Hadrat Sayyid Jaʿfar Majīd ʿĀlam Bukhārī Gujarati (d. 1109 A.H.)

Name And Lineage
His name is Sayyid Jaʿfar and his title is Majīd ʿĀlam. He is the son of Sayyid Jalāl Hamīd ʿĀlam.

Birth
He was born on 18 Rabīʿ ath-Thānī 1081 A.H.

Education And Training
After his early upbringing he completed memorizing the Qur'ān at the age of nine and studied various sciences under his father. He was a murīd and khalīfah of his grandfather. His grandfather appointed him to supervise the khānqāh when he was on his deathbed. Like the seniors of the past, he used to guide, teach and tutor the seekers and murīds. The khānqāh enjoyed a special effulgence because of him. By and large students used to remain in his service and company.

Character
He placed his full trust in Allāh *taʿālā*. He would rarely meet with leaders and affluent people, and would abstain from attending their assemblies. He used to intermingle with the poor and needy, and would happily attend the functions and assemblies of the saints. He used to experience trance-like conditions. His speech used to have a special effect on people. It was his habit to visit the sick after the jumuʿah salāh, and see to the needs of the poor.

Note: Glory to Allāh! Look at his excellent character and how he used to emulate the Sunnah! We ought to practise on these qualities. Inspiration is from Allāh *taʿālā* alone. (compiler)

Demise

He passed away on 18 Muharram 1109 A.H. and was buried next to his father in Rasūlābād, Ahmadābād, Gujarat. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Mahbūb at-Tawārīkh*, vol. 1, p. 234.

Hadrat Qādī Mirzā Muhammad Zāhid Afghanistan (d. 1111 A.H.)

Name And Lineage

His name is Qādī Muhammad Zāhid. He is well known by the name of Mīr Zāhid. His father's name is Qādī Muhammad Aslam Harawī who was like a professor in logic and philosophy.

Merits

He was born in Herat in Afghanistan. This is why he is referred to as Harawī. He was an erudite scholar and researcher who combined the rational and traditional sciences, and was a pious and righteous individual. He was unparalleled in the sciences of logic and philosophy. He traversed the stations of knowledge at a young age. He taught logic and philosophy to Hadrat Shāh 'Abd ar-Rahīm *rahimahullāh* who was the father of Hadrat Shāh Walī Allāh *rahimahullāh*. He was the author of a well-appreciated work titled *Hawāshī Zawāhid Thalāthah*.

Acquisition of Knowledge

He studied the prescribed sciences from his father, Qādī Muhammad Aslam, Mullā Muhammad Fādil and other 'ulamā' of his time. His intelligence and capabilities can be gauged from the fact that he graduated at the tender age of 13, and was unmatched in the various sciences. Bearing in mind that his father was an imām in logic and philosophy, his capabilities reached a point of perfection. Hadrat 'Allāmah 'Abd al-Hayy Firangī Mahallī Lucknowī *rahimahullāh* writes with reference to him:

لم يكن له نظير في عصره في المنطق والحكمة، كان مفرط الذكاء، سريع الإدراك، قوي الحافظة، لم يكن يحفظ شيئا فينساه، فمهر في الفضائل وتأهل للفتوى والتدريس وله ثلاث عشرة سنة.

He was matchless in his time in the fields of logic and philosophy. He was extremely intelligent, highly perceptive, and had a strong memory. When he memorized something, he would not forget it. He was proficient in all virtues, and was qualified to teach and issue fatāwā when he was only 13 years old.

Teaching And Lecturing

Although he was born in Herat in Afghanistan, he spent a large part of his life in India where he remained occupied in teaching and lecturing. Shāh 'Abd ar-Rahīm Sāhib *rahimahullāh*, the father of Imām Shāh Walī Allāh Muhaddith Dehlawī *rahimahullāh*, studied the rational sciences under him. He himself writes:

> I studied *Sharh Mawāqif* and all the books on principles under Mirzā Zāhid. He focussed special attention on me to the extent that if I informed him that I did not prepare my lesson for today, he would tell me: "Read one or two lines so that we do not miss a day's lesson."

Note: Glory to Allāh! This shows the importance and benefit of studying a textbook before it can be taught. This is why it is essential for both students and teachers to prepare before the lesson. In fact, students have the additional responsibility of revising the day's lessons. (compiler)

He made a great name for himself in the rational sciences. Many distinguished 'ulamā' used to shower praises on his capabilities. Despite his proficiency in

the rational sciences, he did not have the same level of expertise in jurisprudence. Shāh ʿAbd al-ʿAzīz Sāhib *rahimahullāh* writes in this regard:

> Mirzā Zāhid was not very proficient in jurisprudence. There was a wealthy person who was studying *Sharh Wiqāyah* under him, but he would not teach the lesson until my grandfather (Shāh ʿAbd ar-Rahīm Sāhib) was present. This is because he did not have confidence in himself in this field.

Note: This demonstrates his integrity – that he did not teach unless Shāh ʿAbd ar-Rahīm Sāhib *rahimahullāh* was present. (compiler)

As was the case with his father, the king of the time selected him for governmental posts. During the rule of Shāh Jahān, he was appointed to the information ministry; while in the rule of ʿĀlamgīr Aurangzeb, he was appointed to the post of muhtasib in the army. He lived in Akbarābād while he was serving in the latter post. It was during this period that he taught the books on principles and other sciences to Shāh ʿAbd ar-Rahīm Sāhib *rahimahullāh*. He was then put in charge of Kabul. He finally resigned from all posts and devoted himself to teaching and serving knowledge. He chose solitude and was included among the distinguished and erudite scholars of his time.

Piety And Religiosity

Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* relates an incident: Mirzā Sāhib invited Shāh ʿAbd ar-Rahīm in the month of Ramadān. Shāh ʿAbd ar-Rahīm Sāhib relates: When I reached Mirzā Sāhib's house, it was close to iftār (time to open the fast). A kebab seller came in and presented an entire tray of kebabs before Mirzā Sāhib and said: "Hadrat! I have vowed these for

you." Mirzā Sāhib smiled and said: "My dear friend! I am neither your spiritual mentor nor your teacher; so what is the meaning of this vow? It seems that you have some motive, so please explain it to me." The kebab seller first claimed that he had no motive, but when Mirzā Sāhib persisted he learnt that the man's shop was on the street and the judge's foot soldiers wanted to remove it from there. Mirzā Sāhib consoled the man and said: "I will send a righteous foot-soldier tomorrow to investigate the matter and make a decision. You may leave now." The kebab seller said: "Hadrat! The time of iftār is very close; I cannot take these kebabs anywhere. There is no time to sell them now. I made them especially for you, please accept them." Mirzā Sāhib said to the teacher who was appointed to teach the children: "Establish the price of these kebabs, send them home, and give him the money." The teacher took the kebab seller to one side, asked him how much he wanted, and he replied that he wanted eight annas. The teacher gave the money to him. Shāh Sāhib relates: I said to the teacher: "The value of this is much more, he quoted you eight annas merely to please you. This will still entail bribery." Mirzā Sāhib heard what I said. He called for the kebab seller immediately and asked: "How much expenses did you incur for these kebabs? And what is the value of your labour? You better tell me everything correctly." When they finally calculated the amount, the kebabs amounted to three and half rupees. Mirzā Sāhib ordered for this amount to be given to him, summoned for the teacher, reprimanded him severely and said: "Do you want me to open my fast with harām food! What kind of intelligence is this!? Is this what desiring good for another is all about!?"

Note: Glory to Allāh! This demonstrates the level of Mirzā Sāhib's asceticism. May Allāh *ta'ālā* inspire all 'ulamā', teachers and mentors to imbibe and practise

asceticism and abstention of this nature. First of all, this quality benefits the person himself. Furthermore, it results in the masses having good thoughts about the ʿulamā' and will encourage them [masses] to also live a life of asceticism. Inspiration is from Allāh *taʿālā* alone. (compiler)

Written Works

Mirzā Sāhib wrote his famous marginal notes to *Sharh Mawāqif* during the period when he was teaching this book to Shāh ʿAbd ar-Rahīm Sāhib *rahimahullāh*. In addition to this he wrote the marginal notes to *Sharh Tahdhīb* of ʿAllāmah Dawānī and *Tasawwur Wa Tasdīq* of Mullā Qutb ad-Dīn Rāzī *rahimahullāh*. These three marginal notes are well known as *Hawāshī Zawāhid Thalāthah* and hold a lofty position in educational circles in India. *Sharh Hayākil* is also a work written by him. His writings have been the centre of attention by the ʿulamā' and the criteria of distinction. They were included as course works in the Arabic madāris of Bukhārā, Kabul and India. There was a time when a scholar was not regarded as a scholar unless he studied some part or the other of these books even if for the sake of blessings. It is well known that Maulānā Muhammad Hasan Kānpūrī *rahimahullāh* used to have Mirzā Sāhib's three marginal notes in front of him when he used to teach. Mirzā Sāhib also wrote the marginal notes to *Sharh Tahrīr*.

Demise

This distinguished and expert scholar of the rational sciences departed from this temporary abode in 1111 A.H. To Allāh we belong and to Him is our return. He was buried in Kabul, Afghanistan. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Shakhsīyyāt Afghānistān Kī Rūh Parwar Yādei*, p. 476.

Hadrat Sayyid Muhammad Mahbūb ʿĀlam Bukhārī Gujarati (d. 1111 A.H.)

Name And Lineage

His name is Sayyid Muhammad, his kunnīyyat is Abū al-Majd, and his title is Mahbūb ʿĀlam. His forefathers were from Bukhārā and he was born in Gujarat. He is the son of Sayyid Jaʿfar Badr ʿĀlam.

Birth

He was born on 2 Rabīʿ al-Awwal 1047 A.H.

Education And Training

He commenced reading the Qur'ān when he was five years old. He completed memorizing it when he was eight years old. He then occupied himself in studying various sciences. During the same period Shāh Jahān, the king, wrote a decree of trusteeship in his favour, embellished it with his special signature and gave it to him. Although he was only nine years old at the time, the signs of piety and greatness were clearly visible on his face. Shāh Jahān was overjoyed when he set eyes on him.

He was holding the decree in his hand and looking at it, while the effects of joy were visible on his face. The decree was written on a thin paper with gold-coloured letters. Shāh Jahān jokingly said to him: "You seem to be very happy at receiving a gilded decree!" He replied: "Our hand has been equally gilded by your kindness. I am experiencing a joy at looking at your blessed letter." Shāh Jahān was overwhelmed and overjoyed by this reply. He called him and conferred a special garment to him.

While still a youth, he completed his studies through the blessings of the company of ʿulamā' and senior scholars. He became a distinguished scholar and initiated a programme of teaching and instruction. He

gave splendour to the seat of piety and seniority. He had a yearning for Allāh *taʿālā* from a young age and became his father's murīd and khalīfah. After teaching and lecturing, he used to spend his time in worship and spiritual exercises. In addition to various forms of dhikr, he used to read four pārās of the Qur'ān daily. He observed these practices strictly throughout his life without missing a day.

Written Works

He had an interest in writing and compiling. One of his written works is a tafsīr via the transmission of the Ahl al-Bayt. He wrote another short tafsīr similar to *Jalālayn*. He also wrote *Zīnah an-Nukāt* which is a commentary of *Mishkāt* and several other books.

Demise

Maulānā Shaykh Nūr ad-Dīn was his senior khalīfah. He relates: I went to him in Jumādā al-Ukhrā to accompany him to the ʿurs of Hadrat Shāh ʿĀlam *quddisa sirruhu*. He said to me: "Maulānā! I will pass away on the day when the king conducts his public court [when the entire populace is permitted to attend]." He fell ill that very night and his illness intensified with each passing day. He spent the whole of the 29th – the day of the king's public court appearance – from morning until the time of ʿasr in the glorification of Allāh *taʿālā* and repeating the kalimah. He periodically asked if the court has been conducted or not. His attendant replied that it was in progress and that the ʿulamā', dignitaries and the poor were in attendance. After some time he was informed that the king has ended his sitting. The moment he heard this, he said: "I appoint Majīd ʿĀlam in my place." His murīds carried out his order immediately and appointed Majīd ʿĀlam to take his place." He then uttered the kalimah and departed from this world.

He passed away on 29 Jumādā al-Ukhrā 1111 A.H. To Allāh we belong and to Him is our return. He was buried in Maqbūlīyyah Gumbad which is situated in Rasūlābād, A<u>h</u>madābād, Gujarat.[1]

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[1] *Ma<u>h</u>būb at-Tawārīkh*, vol. 2, p. 881.

Hadrat Badr al-Haq Shaykh Muhammad Arshad Jaunpūrī (d. 1113 A.H.)

Name And Lineage

His name is Muhammad Arshad, his kunnīyyat is Abū al-Kashf, his title is Badr al-Haq, and his father's name is Shaykh Muhammad Rashīd Mustafā *rahimahullāh*.

Birth

He was born in 1041 A.H.

Education And Training

He studied the primary grammar and etymology texts under Hadrat Shaykh ʿAbd ash-Shakūr Munyarī *rahimahullāh*. He studied the commentaries of *Kāfiyah*, *Sharh Jāmī,* the *Sharh* of Hadrat Maulānā al-Haddād Jaunpūrī *rahimahullāh*, *Mīzān*, logic and other texts under Hadrat Mullā Nūr ad-Dīn Madārī *rahimahullāh*. He also studied a few lessons under his uncle, Hadrat Shaykh Muhammad Walīd *quddisa sirruhu*. He studied *Qutbī* and *Sharh Hidāyah al-Hikmah* under the great teacher, Hadrat Shaykh Muhammad Afdal Jaunpūrī *rahimahullāh*. He studied the remaining prescribed texts and tasawwuf, such as *Fusūs al-Hikam, ʿAwārif al-Maʿārif*, the *Bustān* of Abū al-Layth and other books under his esteemed father, Hadrat Qutb al-Aqtāb. He completed his studies when he was 21 and began conducting lessons to students.[1]

Bayʿat And Khilāfat

After completing his study of the external sciences, he entered the Chishtīyyah Ahmadīyyah Sufi order and became a murīd of his father. He was 22 years old at the time. He learnt the various forms of dhikr of the different Sufi lineages from his father. In addition to receiving family bounties, he was honoured with

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[1] *Tārīkh Shīrāz Hind Jaunpūr*, vol. 2, p. 1225.

khilāfat and the permission to induct murīds. Like his father, he was intensely desirous of knowledge. This is why he was always occupied in seeking excellence. It was his endeavour to acquire the Sufi lineage no matter how. He did this solely for Allāh's pleasure and so that irrespective of which Sufi lineage a seeker comes from, he is not left deprived.

Hadrat 'Abd al-Latīf Mīthanpūrī *rahimahullāh* was his father-in-law and who was from the progeny of Hadrat Junayd Baghdādī *rahimahullāh*. The Junaydī lineage came down to him from generation to generation. He also received permission from the Chishtīyyah Ashrafīyyah Sufi lineage which was coming down from Hadrat Makhdūm Sayyid Jahāngīr Ashraf Samnānī *quddisa sirruhu*. After Hadrat Badr al-Haq got married, he felt he has to acquire the Junaydīyyah, Chishtīyyah and Ashrafīyyah lineages. Subsequently, he acquired them and was conferred with khilāfat and ijāzat in both lineages.

Habits And Traits

It is not possible for us to pen his conditions and virtues. What can be said about the rank of a person about whom when his shaykh was posed the following question: "When a friend goes to meet his friend, he takes a gift for him. When you go to Allāh *ta'ālā* and He asks you what gift did you bring for Me, what reply will you give?" His eyes welled with tears and said: "I will hold the hand of Muhammad Arshad and present him to Allāh and say: 'I have brought him as a gift.'"

Glory to Allāh! One evening, Hadrat Dīwānjī, Hadrat Badr al-Haq and others were present. The sky was covered with dense clouds. A person came and asked: "Is it the time to open the fast?" Shaykh Muhammad Kāmil replied: "Yes, the time is up." A few people opened their fast. However, Hadrat waited a bit because of the clouds. He then opened his fast and

said to Shaykh Muhammad Kāmil: “You were not fasting, so your statement cannot be relied upon. Furthermore, when Muhammad Arshad is present, you people have no right to say anything.”

Hadrat Badr al-Haq *rahimahullāh* was in the habit of conducting lessons until the afternoon. He never missed out his spiritual practices, and the ishrāq and chāsht salāhs. He used to perform the zuhr salāh at its earliest time with congregation, and teach and instruct his murīds after the salāh. He spent most of his time in meditation. He used to follow in the footsteps of Hadrat Dīwānjī in his speech and actions. Most of the time he went on foot to attend funerals and visit the sick. If he obtained food he ate it. If not, he remained hungry. He used to be very happy on the day he had to go hungry. He used to be overjoyed by the arrival of the poor and needy. A beggar never left his door deprived.

A traveller stayed over at his khānqāh one night. Coincidentally, there was no food that night. Hadrat spent half the night with the traveller to give him company and make him feel at ease.

Hadrat Shaykh Badr al-Haq Muhammad Arshad *rahimahullāh* disliked worldly activities and would never write letters of intercession for anyone in this regard. Yes, if a needy person had something to be fulfilled by the wealthy, he would write a letter without hesitation. On one occasion he wrote a letter of intercession to a wealthy person in favour of a poor man. The man requested him to also write the amount of rupees. He replied: “It is not my habit to stipulate the amount because Allāh *taʿālā* is the one who inspires a person to give. Giving more or less is solely in His knowledge.”

Qādī Habībullāh wrote a letter to him informing him that Nawāb Amīr al-Umarā’ speaks a lot about him and

about Hadrat Dīwānjī in his assembly. It will be good if you write a letter to him. He replied: "There are two purposes when writing a letter to a person. (1) To establish a friendship with the person, and I have no need for it because I have many friends and it is difficult to fulfil their rights. (2) So that the person may give me something. There are two possibilities is this regard because whatever is in his treasures have either been decreed for me or not decreed. If it is, it will certainly come to me [without my having to write to him]. If it is not, it will not come to me. What, then, is the benefit in writing a letter to him?"

When he was on his deathbed, Hadrat Makhdūm Muhammad Jamīl *rahimahullāh* came to visit him and asked: "Shaykh! How are you?" He replied: "He quoted the following lines of Hadrat Mullā ʿAbd ar-Rahmān Jāmī *rahimahullāh* in reply:

> My heart is captured in his love, I do not know anything else. I still have a headache but do not know what it is with my head. What can I say to you about my miserable condition? My heart has become the prisoner of his lock of hair, I do not know anything else.

Note: Glory to Allāh! What a lofty condition! May Allāh *taʿālā* confer a similar condition to us. (compiler)

Demise

He passed away on 24 Jumādā ath-Thāniyah 1113 A.H. His blessed grave in Khām Rashīdābād, Jaunpūr, is visited by large numbers of people. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Tārīkh Shīrāz Hind Jaunpūr*, vol. 2, p. 1225.

Hadrat Shaykh 'Abd al-Jalīl Allāhābādī (d. 1114 A.H.)

Name And Lineage

His name is 'Abd al-Jalīl, his father's name is Sadr ad-Dīn ibn Sirāj ad-Dīn. He is from the progeny of Hadrat Shāh Jalāl ad-Dīn Bukhārī, and the grandson of Hadrat Shāh Husām al-Haq Mānikpūrī. This is why he is popularly referred to as a Husaynī, Bukhārī and Allāhābādī. He is listed among the Chishtī Sufi masters.

Birth

He was born in 999 A.H. in Mandārah, Allāhābād. However, *Mashā'ikh Allāhābād* states that he was born in 992 A.H.

Education And Training

In his infancy he came to Mau district, Qādī Tayyib Mahallah where he studied a few short textbooks under 'Allāmah Muhammad Jamīl Mau'ī *rahimahullāh* and Mullā Dān *rahimahullāh*. He studied the major textbooks in various cities under other teachers. He then proceeded to Delhi and studied Hadīth under Shaykh 'Abd al-Haq ibn Sayf ad-Dīn Bukhārī Dehlawī *rahimahullāh*. After this, he went to Gangoh where he acquired the Sufi path from Shaykh Muhammad Sādiq Hanafī Gangohī *rahimahullāh*. He remained in his service for 32 years. He then returned to Allāhābād where he settled down permanently. He enjoyed wide popularity among the people.[1]

Additional details about him are now quoted from *Mashā'ikh Allāhābād*. Page 229 of *Iqtibās al-Anwār* – a Persian book – contains the following description of him:

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[1] *Nuzhatul Khawātir* (Urdu translation), vol. 6, p. 190.

Hadrat Shaykh ʿAbd al-Jalīl Allāhābādī was from among the khulafā' of Hadrat Bandagī Shaykh Muhammad Sādiq Gangohī *quddisa sirruhu*. Further, he was honoured with a spiritual bayʿat with Rasūlullāh *sallallāhu ʿalayhi wa sallam*. His early spiritual condition is as follows: He was studying the external sciences under Hadrat Shaykh ʿAbd al-Haq Muhaddith Dehlawī *rahimahullāh* in Delhi. He was close to completing his studies when one night he saw himself in a wide luminous desert and he saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* on a piebald horse. When he was honoured with kissing Rasūlullāh's feet, he said to him: "These external sciences will not avail you in any way." He was shown Hadrat Shaykh Muhammad Sādiq and told: "This man in Gangoh is from among the senior Auliyā' of my ummat. Go to him and pledge bayʿat to him. Leave these external sciences and occupy yourself in the internal spiritual sciences."

Bayʿat And Khilāfat

When Hadrat ʿAbd al-Jalīl *rahimahullāh* recovered from this condition, he left Delhi and proceeded to Gangoh. He entered the circle of murīds of Hadrat Shaykh Muhammad Sādiq Gangohī *rahimahullāh,* occupied himself in spiritual exercises and striving, and experienced real success within a short period of time. Hadrat conferred khilāfat to him and asked him to return to Allāhābād. After settling down in Allāhābād, an entire world of people began reverting to him and reached the rank of instruction and guidance through him. He was a man of many expositions and several supernatural feats were displayed by him.

Supernatural Feats

(1)

It is related that a man came to him and said: "I have travelled throughout the world but have not come

across any man of spiritual excellence. I have only met liars and impostors who are deluding people." Shaykh ʿAbd al-Jalīl was immersed in meditation at the time. He opened his eyes and said: "If you haven't seen any such person as yet and you are not blind, then look now." The man became blind immediately. On seeing his condition, he fell to Hadrat's feet, repented over his false impression and became Hadrat's murīd.

(2)

Soon after Shaykh ʿAbd al-Jalīl's return to Allāhābād after receiving khilāfat from his shaykh, the city of Allāhābād experienced a huge flood in which many of the city dwellers drowned, and many others fled to save their lives. The flood waters surrounded Hadrat's house and also entered his courtyard, but he did not step out of his house. A few people sent a boat and requested him to bring his associates, family, and possessions, and to get onto the boat. He refused and sent a message: "If Allāh *taʿālā* has willed to protect me, He will keep me safe here as well. If death is decreed, then these boats cannot save me." It is said that the moment the water entered his house and reached his bed, it began subsiding and the flood waters disappeared within a day or two. His possessions, house and associates were not harmed in any way.

(3)

It is a well-known story that a thief entered his house while he was occupied in worship in one corner. On entering the house, the thief was overwhelmed by the strength of Hadrat's spirituality and became blind. He screamed and said: "There is a saint in this house through whose powerful gaze I lost my eyesight. I now make a promise that if my sight is returned to me I will not steal. Instead, I will spend the rest of my life in Allāh's worship." Hadrat said: "If your repentance is

genuine, your eyesight ought to be restored." He regained his sight immediately and he left. The next morning he came with his wife and children, and became Hadrat's murīd. He spent the rest of his life in Allāh's worship.

Written Works

Shāh ʿAbd al-Jalīl's saintliness was well-known. He wrote an excellent book on the different forms of dhikr. He also compiled a poem on love for Allāh *taʿālā* in the Arabic language. This poem is a demonstration of his excellence and expertise. Towards the end of his life he conferred the trust of the Chishtī masters to his beloved son, Ghulām Muhīy ad-Dīn *rahimahullāh*, and departed from this world.

It is learnt that he wrote about 150 books and poetry collections on tasawwuf and other subjects. However, most of his works were lost over the passage of time. Those which survived were incomplete and they too were lost. One complete volume of *Mathnawī Asrār al-ʿĀshiqīn* was in his family with Qādī Sayyid ʿAbd al-ʿAlīm Sāhib. He rendered a great service to those who have an interest in this subject by having it printed by Matbaʿ Nizāmī in Kānpūr.[1]

Hadrat Maulānā ʿAbd al-Hayy Sāhib *rahimahullāh* the author of *Nuzhatul Khawātir* lists his written works as follows:

He wrote on various subjects. Some of his works on tasawwuf are as follows: (1) *Chahārdah ʿIlmī*, (2) *Hidāyah as-Sūfīyyah*, (3) *Maʿdin al-Haqāʾiq*, (4) *Hull al-Mushkilāt*, (5) *Fuyūdāt*, (6) *ʿIlm ath-Thiqāt*, (7) *ʿIlm an-Nukāt*, (8) *Asrār al-ʿĀshiqīn* (rhymed verses), (9) *Zād al-Mashāʾikh*, (10) *Naghmāt Hālāt*.

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[1] *Mashāʾikh Allāhābād*, p. 99.

Demise

He passed away on 6 Shaʿbān 1114 A.H. in Allāhābād as stated in *Bahr Zakhkhār*. He was buried in the Chak Mahallah of Allāhābād city. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Nuzhatul Khawātir* (Urdu translation), vol. 6, p. 190.

Hadrat Khwājah Muhammad Naqshband Sirhindī (d. 1115 A.H.)

Name And Lineage

His name is Muhammad Naqshband and his father's name is Hadrat Khwājah Maʿsūm Sirhindī *rahimahullāh*. He is the grandson of Hadrat Mujaddid Alf Thānī Sirhindī *rahimahullāh*.

Birth

He was born on 27 Ramadān 1034 A.H. on a Friday.

Virtues And Excellence

His grandfather, Hadrat Mujaddid Alf Thānī *rahimahullāh*, used to say to his second son, Khwājah Muhammad Maʿsūm: "This son of yours will be equal to me in lofty qualities." Hadrat Mujaddid's eldest son, Muhammad Saʿīd, used to say: "It seems that this boy will be like his father and grandfather in external and internal excellences." He completed studying the external sciences under his father before he reached the age of puberty. He was on the level of Ijtihād in fiqh and Hadīth. He traversed the stations of tasawwuf under his father's tutelage and was honoured with the Ahmadīyyah Mujaddidīyyah kinship. Hadrat Khwājah Muhammad Maʿsūm *rahimahullāh* used to say: "When he used to come to me, my heart would involuntarily want to show respect to him."

On one occasion he said to his father: "Nowadays Allāh *taʿālā* is addressing me with unique and strange inspirations and titles. For example:

أنت من أوليائي، وأنت من عبادي الصالحين، وأنت من الذين لا خوف عليهم ولا هم يحزنون.

You are from among My Auliyā'. You are from among My righteous servants. You are from among those who have nothing to fear and no cause to grieve.

On hearing this, his honourable father said to him: "Rasūlullāh *sallallāhu ʿalayhi wa sallam* has embellished us with a beautiful garment and a lustrous crown. All praise is due to Allāh *taʿālā*, He conferred it to you as well. Congratulations to you on receiving the rank of a Qutb." Consequently, he most certainly held a distinguished position in lofty qualities and was blessed with a visit to the Haramayn Sharīfayn. A large number of people benefited from him.[1]

He received a large share of his family nobility and graciousness. When he completed his studies and began traversing the Sufi stations, he informed his father and shaykh of his spiritual conditions. His father wrote:

> Who can ever describe these mysteries and esteemed rank!? They are beyond the mind, the imagination and thoughts.

His father also said:

> If this is your condition in your early years, what can be said of how you will be later in life?

Demise

He passed away on 9 Muharram 1115 A.H. on a Friday night. He was buried in Sirhind next to his father. May Allāh *taʿālā* illuminate his grave.[2]

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[1] *Mashā'ikh Naqshbandīyyah*, p. 338.

[2] *Shāndār Mādī*, vol. 1, p. 300.

Hadrat Shaykh Rukn ad-Dīn Buzurg Chishtī Ahmadābādī (d. 1115 A.H.)

Name, Lineage And Birth

His name is Shaykh Rukn ad-Dīn Buzurg and he is the son of Shaykh Yahyā Chishtī. He was born on a Sunday night in 1059 A.H.

Shaykh Rashīd ad-Dīn *rahimahullāh* said to Shaykh Yahyā: "Brother! Give this boy to me, I will adopt him as my son." The Shaykh acceded to his request. Shaykh Rashīd ad-Dīn *rahimahullāh* had no children. He therefore took the boy under his wing and occupied himself in his upbringing and training.

Education And Training

Shaykh Rashīd ad-Dīn *rahimahullāh* passed away when Shaykh Rukn ad-Dīn was seven years old. His father, Shaykh Yahyā, then took charge of his education and training. He completed the Qur'ān in one year under his father. He then studied various books and completed most of the sciences under his father, under Maulānā Farīd ad-Dīn and other 'ulamā'. On his completion he was already an unparalleled scholar. He studied the *Mathnawī* under Maulānā Sayyid 'Abd al-Fattāh 'Askarī Gujarati. He learnt tasawwuf from his father and received khilāfat from him. He became occupied in instruction and guidance, and got married to Rājī Murād who was the daughter of Shaykh Fath Muhammad. The Shaykh's lineage goes up to Shaykh Hamīd ad-Dīn Nāgaurī.

Father's Deputy

Shaykh Yahyā Chishtī *rahimahullāh* travelled to the Haramayn Sharīfayn and appointed his son to take his place. He accompanied his father to Surat and bid him farewell. When his father boarded the ship, he said to him: "Take me with you." His father replied: "I have left you here so that you may guide Allāh's creation and

Islam may spread through you. The seat of Hadrat Shaykh Muhammad Chishtī Mahbūbullāh will be embellished. I received an indication from Hadrat that if I go and take you with me, his seat will be left vacant. This is why I am leaving you behind. Do not think that I am far from you. I will be with you wherever you are (my prayers and attention will be with you)." He then took out a special long robe from his bag and gave it to his son. After leaving his father on the ship, he returned to Ahmadābād.

Spiritual Practices

The author of *Fakhr al-Auliyā'* describes his timetable as follows: After the fajr salāh he occupied himself in Qur'ān recitation and dhikr until the time of ishrāq. He would return to his house after the chāsht salāh. He would have a cup of coffee and proceed to his khānqāh where he would teach the students Hadīth, tafsīr, tasawwuf, the *Mathnawī* and various other books. On completing his lessons, he would go to his house and eat whatever was offered. He would then take a siesta and proceed to the masjid for the zuhr salāh which he performed with congregation. He would then go to his room where he occupied himself in dhikr and reading books. He would come out at the time of 'asr. After the 'asr salāh, he remained in the masjid teaching and studying until the maghrib salāh. He would proceed to his house after the maghrib salāh where he would have a sumptuous meal. He used to perform the 'ishā salāh at home sometimes and in the masjid at other times. He would continue reading until midnight. He would then perform tahajjud and take a rest.

Note: Māshā Allāh! He followed a very sequenced programme. Success can only be achieved through following a programme of this nature. Inspiration is from Allāh *ta'ālā* alone. (compiler)

Virtues

He was a man of supernatural feats and blessings. His supernatural feats were well known in Gujarat. He was of a tolerant disposition, a sound temperament, generous by nature and of upright mannerisms. He was a friend of 'ulamā', showed concern for the poor and was very hospitable to his guests. He used to give all his income to the poor and needy. He did not hoard and store his wealth. The rulers and sultans had a lot of confidence in him. He did not hesitate in interceding on behalf of the poor and needy. On the other side, the wealthy and the rulers used to accept his intercession without hesitation. Most poor people used to have their needs fulfilled through his intercession.

Demise

He departed from this temporary abode on 14 Rabīʿ al-Awwal 1115 A.H. May Allāh *taʿālā* shower His mercy on him. He was buried in Shāhpūr, Ahmadābād, Gujarat. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Mahbūb at-Tawārīkh*, vol. 1, p. 350.

Hadrat Sayyid Āyatullāh Rāi Barelwī (d. 1116 A.H.)

Name And Lineage

His name is Sayyid Āyatullāh and his father's name is Sayyid Shāh 'Alamullāh Hasanī *rahimahullāh*.

Virtues

He was the greatest heir and repository of the spiritual affiliation of Sayyid Shāh 'Alamullāh, his physical and spiritual deputy, and his august son. If a person wants to see a reflection of the life of Sayyid Shāh 'Alamullāh *rahimahullāh*, he must look at his sons and descendants. The splendorous and glittering reflection which his fortunate sons obtained from Sayyid Shāh 'Alamullāh was no less than that of the original. The more astonishing thing about this was that its light and effulgence continued to be transferred to his succeeding generations. The one who observes its continuity and blessings is forced to proclaim:

> No matter where I look at him from head to toe, his attraction draws my heart and says that this is the original place.

Education And Training

Shāh Āyatullāh *rahimahullāh* was the eldest son of Shāh 'Alamullāh *rahimahullāh*. He completed the prescribed texts at a young age and was blessed with an excellent memory. He was very brave and courageous with high aspirations. Since the very early days of his youth he accomplished tasks which the brave warriors of his time became envious of and which compelled them to acknowledge that he had no equal in that field. He received spiritual treasures from his father and the programme of instruction and guidance continued.

Bravery

The desire for jihād was embedded in his heart from a young age. To this end, he, his brothers and close relatives formed a group and joined the soldiers of the Nāzim of Gaur Khapūr. During this same period, the rajah of that region rebelled and decided to do battle on a Friday. The Nāzim appeared with the intention to do battle. Shāh Āyatullāh said to him: "It is Friday today. Perform salāh first and then we will go out to fight." The Nāzim replied: "By the time I go to perform my salāh, the enemy will attack and accomplish its task. I cannot delay." You are the son of a saint. You go and perform salāh and pray that we are victorious." On hearing this, the youngster busied himself in salāh. The amīr commenced the battle and had to endure a severe defeat. Shāh Āyatullāh completed his salāh, mounted his horse and proceeded towards the battlefield. When he reached the city gate, he saw that the government army had defeated the Nāzim and was returning. He tried to instigate the enemy into battle again and tried various ways to convince them but these had no effect on them. A person in the army said: "How will you be able to bear it if the sky bursts open upon you? What will you be able to do with such a small group. It will be better for you to go back."

He lost hope in the soldiers, took the flag in his hands, advanced towards the enemy and attacked it. He chopped off several heads. The rajah and several officers of the mutinous army were killed. Shāh Āyatullāh's two brothers and Sayyid Muhammad Rahīm who was the son-in-law of Shāh 'Alamullāh also took part in this battle. Sayyid Muhammad Rahīm was martyred while the others returned victorious.

Memorizing The Qur'ān

He was an excellent hāfiz of the Qur'ān. His father called him from Nasīrābād to Takiyah to perform the

tarāwīh salāh. When his uncle, Hadrat Sayyid Khwājah Ahmad Nasīrābādī *rahimahullāh*, heard about this, he said: "I will not permit you to go until I have heard the entire Qur'ān from you." It was a delicate situation because carrying out his father's order entailed the displeasure of his uncle, and obedience to his uncle entailed disobeying his father. He solved the issue by reading the entire Qur'ān in the first night of Ramadān. He then left for Takiyah the next morning while receiving the duʿā's of his uncle.

He was well known for his bravery and courage. On one of his journeys he had to cross the Ganges River, but for some reason or the other, the boat-owner refused to give his boat. He had a weighty parcel with him. He fastened his loin cloth, a few people carried the parcel and placed it on his head, and he crossed the river safely in this way.

He followed in the footsteps of his father as regards abstinence, asceticism, piety, generosity, turning to Allāh *taʿālā* and other praiseworthy qualities and noble characteristics. When Sayyid Shāh ʿAlamullāh *rahimahullāh* passed away, he fulfilled the right of deputyship and adhered strictly to his ways. Many people benefited from his company, and many of them acquired special affinity with Allāh *taʿālā* through his training. Some of his murīds and special associates developed such a high level of spiritual influence that merely sitting with them for a few moments resulted in a complete change in their lives, they would experience self-obliteration and selflessness.

Towards the end he became heart-broken due to certain reasons, so he went and joined the army of Aurangzeb ʿĀlamgīr. He appointed his distinguished son, Sayyid Muhammad Diyā', as his deputy. He fell ill after a few days and his illness worsened. At the time of

his death, his brother, Sayyid Muhammad Hudā, sons Sayyid Muhammad Ahsan and Sayyid ʿAzīm ad-Dīn Shahīd, and other attendants and associates were present. He advised them for some time and made a few bequests. No one even imagined that this was his final hour. He then recited Sūrah az-Zilzāl a few times and covered himself with a sheet. People assumed that he had fallen asleep. When quite some time passed in this way, a wealthy man who was Hadrat Shāh ʿAlamullāh's murīd asked about his wellbeing. The people replied: "He read Sūrah az-Zilzāl some time ago and is probably asleep." On hearing this, the murīd said: "He has gone into an eternal sleep and has joined his Allāh." When the people checked, they realized that the murīd was correct.

Demise

After the bathing and enshrouding of his body, it was placed in a box and brought to Rāi Bareilly. He was buried next to his father. He passed away on 12 Rajab 1116 A.H.[1]

[1] *Tadhkirah Hadrat Shāh ʿAlamullāh*, p. 140.

Hadrat Shāh Yatīm Parhezī Hyderābādī (d. 1117 A.H.)

Name And Lineage

His name is Shāh Yatīm, his title is Parhezī. He was from Hind and came to Hyderabad Dakkan where he settled down near the khānqāh of Hadrat Shāh Muhīyy ad-Dīn Thānī Qādrī *rahimahullāh*. He used to visit Shāh Sāhib Qādrī frequently and the latter used to receive him with affection and humility. They developed mutual love and affinity after a few days' of companionship. The author of *Mukāshafah* writes that from the beginning of his tasawwuf journey until the end of his life, Shāh Yatīm used to eat food without salt and without any fat. This is why he was popularly known as Parhezī (one who abstains).

Merits

He used to spend his days and nights in worship, and was always occupied in the remembrance of Allāh *taʿālā*. He was a senior scholar in the science of qirā'at and was matchless in his beautiful recitation. When he used to recite the Qur'ān, birds and wild animals used to gather near him. The birds used to fall into a trance from his Qur'ān recitation. He was also matchless as a calligrapher. He was an expert in the Nastaʿlīq and Naskh fonts. He used to spend a lot of his time in writing the Qur'ān. The author of *Mishkāt an-Nubūwwah* writes: "I saw the Qur'ān which was written by him. It was a rare gift." In short, he was a man of excellence.

Note: Allāh *taʿālā* confers the fruits of striving and spiritual exercises in this world as well. Allāh *taʿālā* says:

هَلْ جَزَاءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ

What can be the compensation for good obedience except good reward?[1]

Demise

He passed away on 10 Rabīʿ ath-Thānī 1117 A.H. He was buried next to Shāh Muhīyy ad-Dīn Thānī *rahimahullāh* in Hyderabad. May Allāh *taʿālā* illuminate his resting place.[2]

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[1] Sūrah ar-Rahmān, 55: 60.

[2] *Mahbūb at-Tawārīkh*, vol. 2, p. 1131.

Hadrat Maulānā Sayyid ʻInāyatullāh Bālāpūrī (d. 1117 A.H.)

Name And Lineage

His name is Sayyid ʻInāyatullāh Husaynī. His father's name is Sayyid Muhammad ibn al-Haddād ibn Sayyid Mūsā ibn Imām Sayyid Zahīr ad-Dīn Khajnadī (Īrānī). He is a khalīfah of Hadrat Khwājah Muhammad Maʻsūm Sirhindī *rahimahullāh*.

Forefathers' Arrival in India

His great grandfather, Sayyid Zahīr ad-Dīn, came to India with his son Sayyid Mūsā from Khajnad in Iran. He was well-known as a genuine Sayyid and a man of knowledge and virtue. The king of Tūrān wanted his son to get married in this family. He refused because of the weak lineage of the king. The king was ready to threaten him, and he too was ready to respond. This is why many killings took place between the royal army and his murīds. The royal army was eventually victorious. Many of his family members – men and women – were martyred. All their possessions and furniture were destroyed. The family tree was also destroyed. Hadrat Zahīr ad-Dīn Sāhib therefore emigrated to India with his family, and settled down in Amanābād, Lahore. Sayyid al-Haddād and Sayyid Muhammad were born in Lahore.

Birth

Sayyid ʻInāyatullāh Sāhib was also born in India. After his early childhood and reaching an age of understanding, he studied the prescribed texts under his father and several other ʻulamā', and completed his studies under them. Abhorrence for this world and love for Allāh *taʻālā* then embedded themselves in his heart. He spent night and day in search of a spiritual mentor.

Arrival in Bālāpūr

He eventually arrived in Bālāpūr with his father in 1059 A.H. He proceeded to Burhānpūr after some time and stayed over in the house of Mullā ʻImād ad-Dīn. He inquired about the ʻulamā' and mashā'ikh of the city. Mullā said to him: "If you desire the physical sciences, you may go to my brother Mullā Najm ad-Dīn. There is no one better than him in this city. But if you desire the metaphysical sciences, you may go to Shaykh Abū al-Muzaffar who is a Sufi master, and the most senior of them all in this city. This shaykh lives in Burhānpūr, in the Pīr Bāban masjid which is in Chaklah.

Bayʻat And Khilāfat

He proceeded to the shaykh, met him, and discerned the effects of piety and seniority on his face. By virtue of his sincere intention, he became his murīd and khalīfah, and received a full share of spiritual blessings. The shaykh was a khalīfah of Hadrat Khwājah Muhammad Maʻsūm ibn Ahmad Mujaddid Alf Thānī *rahimahullāh*. He obtained permission from his shaykh for all four Sufi orders, viz. Naqshbandīyyah, Qādrīyyah, Chishtīyyah and Sahrawardīyyah. After completing and traversing the various stations, his mentor asked him to go to Aurangābād where he must guide the masses and the elite.

He was aloof from worldly relationships and used to wear the garments of dervishes. He proceeded with his murīds and associates from Burhānpūr to Bālāpūr, and settled down there. He first lived in the Bāfandagān masjid of Bālāpūr where he met Hadrat Shāh Abū al-Hasan Naqshbandī. The latter was a man of expositions and supernatural feats. Shāh Sāhib passed away not very long thereafter. As per his bequest, Shaykh ʻInāyatullāh bathed and enshrouded him, and performed his janāzah salāh. He then buried

him on a hillock outside the city. This place is presently well known as Hasanjī.

Shāh Sāhib's walking stick remained in the above-mentioned masjid until 1201 A.H. When those who were bitten by a snake or stung by a scorpion touched this stick, they used to recover. It is not known if this stick is still existing or not.

Shaykh 'Ināyatullāh then moved from the Bāfandagān masjid in 1065 A.H. and proceeded to Kisār Khīrah which is situated on the bank of a river. He settled down here. It was a deserted place which was inhabited by wild animals. He cleared the area, built a masjid, and also organized a place for him to live in. His father, Sayyid Muhammad *rahimahullāh*, passed away during this period and was buried there. His maternal grandfather and maternal uncles who lived in Bālāpūr were very wealthy people. They came to him and begged him to give up his dervish life but he refused. He remained steadfast and firm in the way of life which he chose for himself.

Writing The Qur'ān

Writing the Qur'ān was his way of earning an income. He wrote 18 copies of the Qur'ān during this period. He experienced such spiritual progress that he did not even get the time to give the written copies of the Qur'ān. On one occasion he asked his maternal uncle to loan him 20 rupees. His uncle refused thinking to himself that if he refused, his nephew will be compelled to abhor his dervish life. However, he had an independent and firm temperament. He did not bother about the money. In the midst of this, one of his murīds came and gave him 11 rupees and said: "Ten rupees are as zakāh and one rupee is a vow." He distributed the ten rupees among poor people and kept the one rupee for his own needs. His uncle said to him: "You are extravagant. Allāh *ta'ālā* sent so much of

money to you but you spent it all." He replied: "We are Sayyids and Hāshimīs; it is not permissible for us to accept zakāh. This is why I gave the ten rupees to the poor and one rupee to the Ahl al-Bayt [referring to himself]."

From Bālāpūr to Delhi

He adhered strictly to the Sharīʿah and would promulgate orders and prohibitions both strictly and leniently. He gradually became very popular in the surrounding areas. Most of the senior leaders and chiefs began becoming his murīds and he enjoyed wide popularity. The provincial governor, army commander and judge of Barār began opposing him. They all conveyed messages to Aurangzeb via news writers that two Sayyids - ʿInāyatullāh and Muhammad Saʿīd – have come into this country and the poor are rallying around them. We fear interference in governmental matters because of them. The guards at Gāwīl and Āsīr forts have joined them. The ruler of Bījāpūr sends gifts to them. They will soon prove to be impediments in the province. During this period, ʿĀlamgīr was focussing his attention on subjugating Bījāpūr. He became extremely angry when he heard about this situation. He immediately sent a powerful army to bring the two Sayyids to him. The royal army reached Bālāpūr and surrounded the khānqāh. Shaykh ʿInāyatullāh had no knowledge of what was transpiring. Muhammad Husayn, an officer in the army, handed over the king's order to him. After reading it, he obeyed the order in the light of the Qur'ānic instruction:

اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاُولِي الْاَمْرِ مِنْكُمْ

Obey Allāh, obey the Messenger, and obey those of authority among you.[1]

He immediately climbed into the palanquin of Muhammad Husayn and headed for the king, while he left Muhammad Saʿīd to see to his family and children.

Testimony to his Virtue and Excellence

During the same period, Hadrat Khwājah Muhammad Maʿsūm Naqshbandī Mujaddidī and Hadrat Khwājah Muhammad Naqshband ibn Khwājah Muhammad Maʿsūm were with the king. The two asked the king: "Why has Sayyid ʿInāyatullāh Bālāpūrī been summoned?" The king replied: "He caused problems in the district." Khwājah said: "Although I have not met him, his method of guidance and instruction is known throughout the world. The entire creation speaks highly of his praiseworthy qualities. I am desirous of meeting him. You have inconvenienced the Sayyid without making proper investigations and have been deceived by those who oppose him. I hope that Allāh *taʿālā* does not inflict you with a tragedy because of this because it is not good to vex and displease a man of Allāh *taʿālā*." The king was terrified when he heard this. He immediately wrote a decree of pardon in which he wrote: "If you are still on the way [travelling towards me], you must return to your beloved hometown. If you have already reached, I am also desirous of meeting you." This decree reached the Sayyid when he was in Kālpī. After reading it, he said: "The capital is very close. I will meet the king and the sons, and then return." The king had sent Shaykh ʿAbdullāh *rahimahullāh* and Shaykh Abul Khayr *rahimahullāh* – who were the sons of the king's teacher – to present the letter. The Sayyid reached the capital and the king called for him. He reached at the time of maghrib and

[1] Sūrah an-Nisā', 4: 59.

joined the congregation. He sat down in one corner after the fard and sunnat salāhs. The king turned towards the Sayyid after performing optional salāhs. The Sayyid got up and the two offered salām to each other. The king then shook hands with him, expressed his apology and said: "We have ears but no eyes. This is why we caused you pain. I am certain you will pardon those who hope for it." The Sayyid replied: "We ought to be grateful and not fretful."

The king continued speaking to him for quite some time. The Sayyid eventually sought leave. The king asked: "When will I be able to meet you again?" He replied: "I am in seclusion and I do not leave my khānqāh. If divine decree wills that I have to move, I will be compelled to meet you again. Knowledge of it is with Allāh *ta'ālā*."

After the assembly was concluded, the king said to those who were present: "The pride of Islam and the self-respect of īmān are clearly visible on him from head to toe. Those who complained falsely against him must be removed from their services and brought here."

The next day Shaykh 'Abdullāh and Shaykh Abul Khayr went to the Sayyid and said: "The king has sent 1 000 rupees and a few sets of clothes for you. He also issued an edict handing over a piece of land to you, and an order which applies to all the guarded regions stating that no one is permitted to act against any order issued by the Sayyid." The Sayyid replied: "The king is a trustee of the Bayt al-Māl; he is not its owner. It is the duty of a trustee to spend the wealth on its designated people. They are the poor and deserving ones. I am neither of the two. As long as I was at home, I was receiving my sustenance daily. Ever since I left to present myself before the king, my associates from Barār have been sending me money to cover my

expenses. Just yesterday I asked my attendant: 'How much money is there after paying for our expenses?' I was informed that we have 2 000 rupees. Thus, if a person has 2 000 rupees, why should he accept money from the Bayt al-Māl and deprive the Muslims of their rights? You may take the money back and spend it on those who deserve it. [As for ordering the people], I had been enjoining good, prohibiting evil, warning against oppression and innovations since before. Do you think I will act any differently now? Certainly not."

The king was informed of all that transpired to this point. The Sayyid then said: "In line with the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, I am now returning from the minor jihād to the greater jihād." In other words, I am striving against the demands of my self. The king must now appoint a muhtasib and hand over the edict to him. He must also give over the property [which he wanted to give me] to him. I have been testing the attribute of "providing sustenance" of Allāh *taʿālā* since eons, and I was never left hungry. As for these sets of clothing, you may keep them for yourself so that you may enjoy distinction among your peers. If a son gives me just one topī, I will be proud about it." The king requested once again and said: "You ought to have accepted at least one thing from me, but you didn't."

The Sayyid reached his house after a few days. The provincial governor, army commander and judge were relieved of their services and as per the order, they left to present themselves before the king. The Sayyid said to them: "The affair between you and me is similar to that of Hadrat Yūsuf *ʿalayhis salām* and his brothers. The brothers vexed him but he pardoned them. Like Yūsuf *ʿalayhis salām*, I too pardon you for your shortcomings."

Note: Glory to Allāh! Look at his noble character and how he revived the Sunnah of Hadrat Yūsuf *ʿalayhis salām*! Look at how he paved the way of advice and admonishment for us! Inspiration is from Allāh *taʿālā* alone. (compiler)

The Sayyid was a very Allāh-conscious and cautious person. He was extremely cautious in his worship and purity. He was a jurist and a scholar. He used to personally lead the people in salāh. If any senior scholar was present, he would request him to lead the salāh. He abhorred the one who discarded salāh and could not tolerate having a meal with him.

He abstained from eating at the house of wealthy people. If food from wealthy people was sent to him, he would feed it to the dogs. He used to stop the poor and the Ahl al-Bayt who were in the khānqāh from doubtful foods. In other words, he disliked for others what he disliked for himself.

He used to deliver good speeches and was eloquent. He would admonish and explain in a very beautiful manner. His speech used to have a magical effect on the hearts of his audience. When he used to speak about love for Allāh *taʿālā* and abhorrence of this world, his audience would feel as if they must give all their wealth and property in charity and live in the desert. He used to speak about death and the scenes of the Hereafter as if these were physically in front of his audience. He demanded such awe while speaking that not a single person in his assembly would dare to utter a word. If he saw any person speaking to another, he would say: "If you have come here to benefit, why are you speaking with each other in which there is no benefit? If you have come here to listen to stories, you may leave and go somewhere else."

Note: Glory to Allāh! What excellent teachings and method of training through which people were rectified! Unfortunately, today a person can neither reprimand anyone nor is there anyone to pay heed. We seek refuge in Allāh *taʿālā*. (compiler)

Pieces of Advice

When he was on his deathbed, he called for all his family members and blessed them with pieces of advice. He said to the women: "You must always remain indoors. Do not step out of your houses. Always follow the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Do not break any command of the Sharīʿah."

He said to his sons: "Do not consider my seat [position in the khānqāh] to be like property and land. There are countless ways and avenues of earning of this world. Never occupy my seat if you do not have the capability of guiding and instructing. If you strive hard and practise on whatever I taught you throughout my life, you will be eligible to occupy my seat. After I depart from this world, you must prepare a meal and feed it to those who come to the masjid for salāh. This must be done without specifying a particular day or date."

After his various pieces of advice, he requested all who were present to recite the Qur'ān silently. As per his request, they began reciting Sūrah Yā Sīn and Sūrah al-Mulk. After a short while they realized that he had departed from this world. To Allāh we belong and to Him is our return.

Demise

He passed away on a Thursday on 25 Safar 1117 A.H. To Allāh we belong and to Him is our return. He was

buried in Bālāpūr, in the Barār region. May Allāh *taʿālā* illuminate his resting place. Āmīn.[1]

[1] *Maẖbūb at-Tawārīkh*, vol. 1, p. 615.

Hadrat Maulānā Sayyid Muhibbullāh Bālāpūrī (d. 1119 A.H.)

Name And Lineage

His name is Sayyid Muhibbullāh and his father's name is Sayyid 'Ināyatullāh. He is from the Sayyids of Khajnad. His forefathers left Khajnad and settled down in Amanābād, Lahore. His father came from Hind and settled down in Bālāpūr, and became the murīd and khalīfah of Shaykh Muzaffar Sufi Naqshbandī Burhānpūrī *rahimahullāh*. His entire family and children had accompanied him.

Birth

The author of *'Ināyat Ilāhī* states that he was born in Burhānpūr in 1075 A.H. Shaykh Muzaffar called out the adhān in his ears and named him Muhibbullāh. His father left Burhānpūr and settled down in Bālāpūr.

Education And Training

His early upbringing was in Bālāpūr. He first completed the recitation of the Qur'ān under his uncle, Maulānā Muhammad Sa'īd *rahimahullāh*. He then studied the rules of qirā'at under him. He used to read the Qur'ān in a beautiful tone, and pronounced the letters of elongation excellently. Those listening to him used to thoroughly enjoy his recitation.

He learnt calligraphy under Qādī Sayfullāh Bālāpūrī *rahimahullāh* and became an expert in this art.

His father then left Bālāpūr and returned to Burhānpūr to be in the company of Shaykh Muzaffar. He too accompanied his father who used to take him to attend the assemblies of the Shaykh. He benefited from the blessed company of the Shaykh.

He studied the prescribed texts under his father and under Mullā Najm ad-Dīn Burhānpūrī *rahimahullāh*. He also benefited from another senior scholar who had

settled down in Burhānpūr, and became a distinguished scholar himself.

Bayʿat And Khilāfat

After completing his studies he pledged bayʿat to his father and reached a level of perfection. His father also conferred the garment of khilāfat to him. He was intensely devoted to serving his father. One day, someone's mucus fell on his father's shoes. The attendants went around looking for a cloth to wipe it off. He immediately cleaned it with his sleeve. Everyone applauded him and his father said: "This is the type of etiquette which is required."

Note: People with respect of this nature are the ones who realize their goals. This quality is extremely rare nowadays. This is why deprivation is becoming so common. (compiler)

His father passed away in 1117 A.H. and left behind three worthy sons. Each one was an icon of knowledge and virtue. He was on the level of self-obliteration for Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He presented the subtle Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam* appointing Hadrat Abū Bakr *radiyallāhu ʿanhu* as his deputy to prove his own deputyship. This was based on the fact that when his father was on his deathbed, he had permitted him to lead the people in the ʿīd salāhs, and he did lead them. It was as though his father had appointed him as his deputy. Based on this, he occupied his father's seat [in the khānqāh].

Note: This is referred to as an allusion, i.e. not a direct instruction. It is similar to Hadrat Abū Bakr *radiyallāhu ʿanhu* leading the people in salāh towards the end of Rasūlullāh's life, and this was used to prove his qualification as the next khalīfah. He proved his deputyship of his father in the same way. (compiler)

Demise

He departed from this temporary abode on 21 Rabīʿ ath-Thānī 1119 A.H. He was buried in Rauḏah Sharīf near the eastern wall in Bālāpūr. May Allāh *taʿālā* illuminate his resting place. He was 44 years old at the time of his death. His khilāfat lasted for two years and 24 days.[1]

[1] *Maḫbūb at-Tawārīkh*, vol. 2, p. 947.

Hadrat Maulānā Sayyid Mubīnullāh Bālāpūrī (d. 1158 A.H.)

Name And Lineage
His name is Sayyid Mubīnullāh and his father's name is Sayyid 'Ināyatullāh.

Birth
He was born in 1085 A.H. in Bālāpūr.

Education And Training
After his early upbringing, he was educated and trained by his father. The effects of piety and good fortune were visible on his face from an early age. Chastity was discerned from his ways and actions. He used to bear hardships and undergo severe spiritual exercises for the acquisition of spiritual sciences. He was unique as regards his asceticism and abstention. He was matchless in his dervish ways. He became a murīd and khalīfah of his father, and also benefited from his elder brother.

Journey to Delhi
After the demise of his brother in 1119 A.H. he travelled to Delhi and remained there for 12 years. He met the 'ulamā' and Sufi masters of the city and benefited from serving each of them. He spent special time in the service of Miyā Muhammad Siddīq who was the brother of Hadrat Khwājah Muhammad Naqshband, and acquired a full share of his spiritual blessings.

He was enumerated among the well-known 'ulamā' and Sufi masters of Delhi. Most of the princes and rulers held him in high esteem. Bahādur Shāh gave him the land of Sarādhūnd which was attached to Malkāpūr, Barār.

An Action Worth Emulating

Differences arose between Jahāndār Shāh and Farrukkhsiyar and the two parties began preparations for war. Jahāndār Shāh requested the help of four Sufis. Three of them gave him the glad tidings of victory. Sayyid Mubīnullāh was the fourth. He was requested to remain with the elephant riders so that through his focus they may be victorious. He said: "It does not behove the dervishes to join in such a battle. You may go to battle and read the following duʿā':

اَللّٰهُ يَفْصِلُ بَيْنَنَا وَاللّٰهُ خَيْرُ الْفَاصِلِيْنَ

Allāh will decide between us and He is the best deciders.

Maulwī Khalīlullāh writes in his appendix to *ʿInāyat Ilāhī*: Jahāndār Shāh sought the assistance of four Sufis. Three gave him glad tidings while he (Shaykh Mubīnullāh) remained silent. Jahāndār Shāh said to him: "Three seniors have given me glad tidings of victory but you are remaining silent." He said: "The hearts of these three are pure while my heart is rusty. This is why I cannot discern anything." Jahāndār Shāh fell silent when he heard this reply. Eventually Jahāndār Shāh was killed while Farrukkhsiyar was victorious. After his victory procession Farrukkhsiyar issued an order for those who had given Jahāndār Shāh the glad tiding of victory to be brought before him. Shāh Qudratullāh Shāhjahān Ābādī was brought and killed. Mīr ʿAlī Akbar Burhānpūrī and the third personality fled. The fourth – Shaykh Mubīnullāh – was brought to court. Farrukkhsiyar said to him: "I am fully aware of your situation; you did not say anything. You did not support him with your duʿā' also." An order was immediately issued for the title-deed of Sarādhūnd to be given to him as per the order of Shāh ʿĀlam Bahādur Shāh, and that the gifts and stipends to

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continue. He took the new edict and returned to his hometown in 1131 A.H. He met all his family and relatives who were overjoyed by his arrival, and the khānqāh was illuminated once again.

Character And Habits

He was a content person who placed his trust in Allāh *taʿālā*, and was cautious. He was true in speech, only ate what was lawful, and possessed praiseworthy traits. He was content with the royal stipends, and would not accept gifts from anyone. He spent a life of abstinence. His friends and relatives constantly urged him to get married but he always kept himself occupied in worship and spiritual exercises. He would shut the door of his prayer-room and remain seated there. He rarely met worldly people. He would appear from his room when the congregation was about to commence in the masjid. The moment the congregation was over, he would proceed to his room. He would occasionally walk alone in the desert. He would not attend the feasts of the wealthy. However, he would gladly go to the houses of the poor and of his relatives. He would see to the needs of the poor and needy, and assist them.

Demise

He eventually fell extremely ill and the month of Ramadān commenced soon thereafter. He called his family and relatives, and sought pardon from each one. He passed away in the latter part of a Thursday night on 24 Ramadān 1158 A.H. He was buried next to his father in Bālāpūr, Maharashtra. He was 73 years old at the time. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Mahbūb at-Tawārīkh*, vol. 2, p. 931.

Hadrat Maulānā Sayyid Munībullāh Bālāpūrī (d. 1161 A.H.)

Name And Lineage

His name is Munībullāh and his father's name is 'Ināyatullāh Bālāpūrī. He was born in 1083 A.H. in Bālāpūr, Barār.

Education And Training

His childhood was spent in Barār. On reaching an age of understanding, he completed the recitation of the Qur'ān. He studied the science of qirā'at under his uncle. He completed the texts of the internal and external sciences under his father and other 'ulamā' of Burhānpūr, especially Maulānā Najm ad-Dīn Burhānpūrī. During this period, Hadrat Khwājah Muhammad Naqshband Mujaddidī Sirhindī had stopped over in Burhānpūr during his journey to the Haramayn Sharīfayn.

Bay'at And Khilāfat

He used to attend Hadrat Khwājah's assembly daily. By virtue of his father's position, the Khwājah paid special attention to him. If he did not attend the assembly due to some reason or the other, the Khwājah would call for him and seat him within the circle. The Khwājah eventually departed after some time. At the time of his departure, he gave his turban and crown to him. When the Khwājah departed, he went to Bālāpūr and related to his father the special attention which the Khwājah had accorded to him. His father said: "Munībullāh! You benefited from Hadrat and also received the garment of khilāfat from him." His father then also conferred him with permission to instruct and guide murīds. He did this with full earnest and began conveying the seekers and his murīds to levels of perfection.

Merits And Virtues

He was an erudite scholar of the external sciences. He was matchless in his written and spoken words. He was a radiant sun in the internal sciences, and a man possessing a luminous heart. He was an embodiment of noble character. He always had a pleasant and smiling countenance. Happiness and sadness were the same to him. He was never troubled or vexed, and never complained about the ups and downs of life. He was an excellent example and model for every type of person in matters related to this world and the Hereafter.

Marriage

His father received a letter from Makhan Bī bint Shaykh ʿAbd al-Qādir Qādrī who lived in Aylajpūr (district Amrāwatī). The letter contained the following message: "I am an orphan. If you accept me as your daughter and get me married to Munībullāh, you will be greatly rewarded. Furthermore, you will also receive the reward for taking care of an orphan as mentioned in the Qur'ān and Hadīth."

His father accepted the proposal and stressed on him to ensure that the marriage takes place in accordance with the Sharīʿah. His father sent him to Aylajpūr on 13 Safar and the marriage was performed in the same month. People objected to the marriage in that month because they felt that it brought bad luck. He said: "The bad luck in days has been removed through the blessed commissioning of Rasūlullāh *sallallāhu ʿalayhi wa sallam* as a Prophet."

Rābiʿah Thānī then requested his father to permit Munībullāh to settle down in Aylajpūr. His father consented and he settled down there. He was a man of supernatural and extraordinary feats.

The Effect of Sūrah al-Lahb

Qāḏī Sulaymān Tūrānī had been vexing him a lot and was claiming to confiscate his livelihood. He was left with no choice but to take a handful of soil. He blew on it and gave it to Mīr Jaʿfar to throw it on the house of the Qāḏī. Mīr Jaʿfar went to the Qāḏī's house at night, and threw the soil into his house. When the Qāḏī went to court the next morning, he spoke with utmost disrespect to Nawāb Khān Fīroze Jang who was the provincial governor. The Nawāb became angry, instructed the expulsion of the Qāḏī and the confiscation of his wealth and property. The workers went and chastised the Qāḏī and confiscated all his possessions.

Sayyid Munībullāh's son writes in *Ghiyāth Ilāhī*: I asked my father what he read on the handful of soil, and he replied that he read Sūrah al-Lahab.

Character And Habits

He was extremely cautious by nature. He always adhered to the Sharīʿah and was cognizant of etiquette. Towards the end of his life he became very concerned about the payment of his debts. He had many debts and began paying them off gradually. He was overjoyed when they were all paid. He said: "All praise is due to Allāh *taʿālā* for having saved me from this tribulation. He abstained from incurring debts in the future even if he needed to. If anyone suggested that he take a loan, he would reply: "I have absolved myself from this weight for some time now. It will be most immature of me if I were to fall into it again." He used to quote the following Ḥadīth very often:

عن سملة بن الأكوع قال: كنا جلوسا عند النبي صلى الله عليه وسلم إذ أتى بجنازة فقالوا صل عليها، فقال هل عليه دين؟ قالوا لا. فصلى عليها.

ثم أتى بجنازة أخرى فقال هل عليه دين؟ قيل نعم. قال فهل ترك شيئا، قالوا ثلاثة دنانير. فصلى عليها. ثم أتى بالثالثة، قال عليه دين؟ قالوا ثلاثة دنانير. قال: هل ترك شيئا. قالوا لا. قال صلوا على صاحبكم. ثم قال أبو قتادة صل عليه يا رسول الله وعليّ دينه فصلى عليه. رواه البخاري (2289).

Salamah ibn al-Akwaʿ radiyallāhu ʿanhu narrates: We were sitting with Rasūlullāh sallallāhu ʿalayhi wa sallam when a corpse was brought. The Sahābah said [to Rasūlullāh]: "Perform the salāh for him." He asked: "Does he have any debts?" They replied: "No." Rasūlullāh sallallāhu ʿalayhi wa sallam performed the salāh for him. Another corpse was brought, so he asked: "Does he have any debts?" He was informed: "Yes." He asked: "Has he left anything?" They said: "Three dīnārs." Rasūlullāh sallallāhu ʿalayhi wa sallam performed the salāh for him. A third corpse was brought and Rasūlullāh sallallāhu ʿalayhi wa sallam asked: "Does he have any debts?" They said: "Three dīnārs." He asked: "Has he left anything?" They replied: "No." He said: "You may perform the salāh for him." Abū Qatādah said: "O Rasūlullāh! Perform the salāh for him and I will pay his debt on his behalf." Rasūlullāh sallallāhu ʿalayhi wa sallam then performed the salāh for him.

Towards the end of his life he used to spend one year in Bālāpūr and one year in Aurangābād. He spent five years in this way. He used to say: "I am towards the end of my life. I would like to live in Bālāpūr, close to my father and be buried there."

Demise

On the day of his demise, he performed the fajr salāh and occupied himself in dhikr. He then sat up, leaning against something. A few doctors came to examine him.

While speaking to them he departed from this world. This was on 27 Dhū al-Qaʿdah 1161 A.H. He was buried in the Bālāpūr khānqāh. He was 78 years old at the time. His physical features resembled those of his father.[1]

[1] *Maẖbūb at-Tawārīkh*, vol. 2, p. 906.

Hadrat Maulānā Sayyid Zahīr ad-Dīn Bālāpūrī (d. 1141 A.H.)

Name And Lineage

His name is Sayyid Zahīr ad-Dīn and his father's name is Maulānā Sayyid Muhibbullāh Bālāpūrī.

Birth

He was born in 1105 A.H. Before his birth, Shaykh Muzaffar Naqshbandī Burhānpūrī *rahimahullāh* had given his father the glad tiding that a notable and great son will be born to him. Furthermore, Mahbūb Subhānī *quddisa sirruhu* came into his grandfather's dream and said: "Your son will have a son who will be listed among my sons."

Virtues

After his initial upbringing, he completed the recitation of the Qur'ān at the age of ten under his grandfather. He studied the art of qirā'at under his uncle, Maulānā Muhammad Sa'īd *rahimahullāh*. He was inclined towards piety from an early stage in his life. His father went to Bālāpūr to benefit from the company of Qādī Mīr Sayfullāh Sāhib *rahimahullāh*. When his father was delayed in returning, his grandfather sent him. He took an attendant with him, proceeded to the house of Qādī Sāhib and conveyed his grandfather's message to his father. Qādī Sāhib summoned for food for him but he said: "I will not eat your food because my grandfather does not give us to eat the food which you send. Instead, he distributes it among his attendants." Qādī Sāhib said: "Today you are under my grasp and I will force you to eat." He replied: "A person under compulsion is not taken to task." Qādī Sāhib gave him some sweetmeat and sent him off. His father related the incident to his grandfather who spoke in praise of the young boy and said: "This fortunate boy will be on our path and illuminate our family."

His father passed away when he was 12 years old. Maulānā Munībullāh *rahimahullāh* appointed him to the seat of the khānqāh and he remained there. Maulānā Munībullāh *rahimahullāh* proceeded to Aylajpūr while Maulānā Mubīnullāh *rahimahullāh* was gone to Delhi. Only three brothers of tender age had remained in the khānqāh. However, as per the demands of his age, he developed an interest in pigeon-racing.

Inclination Towards Studying

His grandfather's murīd, Dāwūd Khān, came to he khānqāh on one occasion. He was occupied with his pigeons at the time. The murīd called him and advised him. He expressed his disappointment and said that this hobby was not in line with his grand status. He regretted his actions, repented from his interest in pigeon-racing, and turned his attention to studying.

He memorized the Qur'ān under Maulānā 'Abd al-Ghanī *rahimahullāh*, and completed the prescribed texts under the Maulānā and also under Qādī Sayfullāh *rahimahullāh*. He wrote to his uncle informing him of his completion of the Qur'ān and requested him to come so that he could listen to his Qur'ān in the blessed month. Maulānā Munībullāh *rahimahullāh* came from Aylajpūr and joined the tarāwīh. He was overjoyed by his recitation and showered his praises on him.

He then acquired the internal spiritual sciences from his uncle and also became his murīd and khalīfah. He became a distinguished scholar and a notable saint. His knowledge and virtue became well-known. During this period he went to Burhānpūr to visit Shaykh Abul Muzaffar *rahimahullāh*. He stayed over in the house of Mīr Zayn al-'Ābidīn *rahimahullāh* who was the son of the Shaykh's daughter. Coincidentally, Hudūr Āsif Jāh came to the city around the same time. He met him

and the latter requested him to accompany him to Delhi but he refused.

He proceeded to the Haramayn Sharīfayn. While in Madīnah Munawwarah, he received a sanad of Hadīth from Maulānā ʿAbd al-Karīm *rahimahullāh*. After that, and as per the glad tiding of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he went to Yemen to meet Shaykh Zayn al-ʿĀbidīn Yamanī *rahimahullāh*. He got off at the Shaykh's khānqāh but the latter was not there at the time; he was in his orchard. He headed towards the orchard and met the Shaykh on the way. The moment the Shaykh set eyes on him he said: "As-salāmu ʿalaykum O Zahīr ad-Dīn!" He replied to the salām and asked: "How do you know my name?" The Shaykh replied: "I was informed about you in a dream. Rasūlullāh *sallallāhu ʿalayhi wa sallam* gave me the glad tiding that Sayyid Zahīr ad-Dīn from his progeny will come to me and I must confer the garment [of khilāfat] to you. I was waiting for you."

The Shaykh conferred the Naqshbandī garment of khilāfat to him. He then returned to his beloved hometown where he met his family and relatives who were overjoyed at meeting him. People used to come in droves and pledge allegiance to him.

The Sufi Masters' Testimony in His Favour

He travelled to Burhānpūr a few days later. All the Sufi masters of the city paid their respects to him. After a few days he travelled to Aylajpūr and then returned to his beloved hometown, Bālāpūr.

He resolved to go to the Haramayn Sharīfayn a second time in 1149 A.H. On this occasion, he took his wife and children with. He reached Makkah Mukarramah safely. After performing hajj and visiting Madīnah Munawwarah, he proceeded towards Yemen. At the time of his departure he met Shaykh ʿImād ad-Dīn

Dehlawī *rahimahullāh* who, the moment he saw him, said: "Glory to Allāh! It seems as if this is Shaykh Zayn ad-Dīn." When he reached Yemen he learnt that Shaykh Zayn ad-Dīn had passed away. He met the Shaykh's son, Shāh ʿAbd al-Khāliq Yamanī *rahimahullāh*. After meeting him, Shāh Sāhib said: "Before his departure from this world, my father told me: 'Sayyid Zahīr ad-Dīn will come here after my death. After offering salām to him, you must give this cloak and long coat to him.' Here are these items. He accepted them by placing them on his eyes and took them with him. These are existent in Bālāpūr. He returned safely to India.

Condition at The Time of Death

He fell ill a few days after his return. He used to hope for death constantly and say:

الموت خير، يوصل الحبيب إلى الحبيب

Death is best because it joins the lover to his Beloved.[1]

He used to consider life to be a tribulation. His illness worsened. Sayyid Munībullāh *rahimahullāh* called him to Aurangābād, so he went there and commenced his medical treatment. When doctors examined his urine they said that there seems to be sharpness in him. He is suffering from intense love for Allāh *taʿālā*. In short,

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[1] This is a statement of Hibbān ibn al-Aswad *rahimahullāh*. Another statement of his reads as follows:

الموت جسر يوصل الحبيب إلى الحبيب

Death is a bridge which joins the lover to the beloved.

It is quoted by ʿAllāmah Munāwī *rahimahullāh* in *Fayd al-Qadīr* in his commentary to the following Hadīth:

تحفة المؤمن الموت

Death is a gift for the believer.

Fayd al-Qadīr, vol. 3, p. 233.

the treatment of the doctors and physicians did not help him and his condition worsened. Finally, he requested Hadrat Munībullāh to permit him to leave and asked him to join him during these final days. Hadrat Munībullāh accepted and they left Aurangābād for Bālāpūr.

While he was alive he had advised with regard to his burial preparations. He said that his grave must be dug by Muslims, and the shroud (kafan) which he had immersed in Zam Zam water must be used.

Towards the last part of the night he asked: "What is the time?" Those who were present replied: "It is close to true dawn." He asked for the adhān to be called out. By the time the mu'adhdhin commenced and reached the words *Lā Ilāha Illallāh*, he had departed from this world.

This was on a Thursday night on 26 Jumādā ath-Thāniyah 1141 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Mahbūb at-Tawārīkh*, vol. 1, p. 481.

Hadrat Sayyid Imām ad-Dīn Bālāpūrī (d. 1165 A.H.)

Name And Lineage
His name is Sayyid Imām ad-Dīn and his father's name is Sayyid Muhibbullāh Bālāpūrī.

Birth
He was born in 1110 A.H. in Bālāpūr in the Barār region.

Studies
After his early childhood he began reciting the Qur'ān under his grandfather. He completed studying the prescribed texts under his brother, Hadrat Maulānā Zahīr ad-Dīn. He also acquired the spiritual sciences from him, and became his murīd and khalīfah. After the demise of his brother, he obtained permission in the Qādrīyyah, Chishtīyyah and Sahrawardīyyah Sufi orders from his uncle, Sayyid Munībullāh *rahimahullāh*. When writing the chain of the three Sufi orders, he used to write the name of Hadrat Maulānā Munībullāh *rahimahullāh*. And for the Naqshbandī order he used to write the name of Maulānā Zahīr ad-Dīn *rahimahullāh*. He was an eminent scholar and a Sufi master. He was the centre of focus among the Sayyids and a source of reference for the rest of the creation. He adhered strictly to the Sharī'ah, he was abstinent, a generous and kind man, and of sound and forbearing disposition. He was like a mine of goodness and a treasure-house of virtues. Hadrat Sayyid Munībullāh appointed him as the deputy of Maulānā Zahīr ad-Dīn.

The Khānqāh
Both the khānqāhs became inhabited through his blessed presence, and the lamp of the Naqshbandī way became illuminated in the Barār region through his guidance. Seekers and murīds began arriving in droves.

The light of his spirituality, teaching and training glittered brightly and he became popular in the surrounding areas and distant lands.

He was very hospitable and showed concern for the poor. His khānqāh was always inhabited by travellers. He would personally make arrangements for the meals of the travellers, and would only eat after having fed them all. On one occasion the khānqāh happened to have no travellers. He was waiting anxiously for the arrival of guests. No one came for three days and he became extremely despondent. His brother, Sayyid Maʿsūm, said to him: "Brother, the food is ready." He replied: "I am extremely troubled today. I will not eat until the arrival of a guest." He suddenly saw two travellers approaching from a distance. He was overjoyed the moment he set eyes on them. When the two reached the khānqāh, he received them and joined them in the meal.

Note: This was the Sunnah of feeding people – the Sunnah of Ibrāhīm *ʿalayhis salām* and Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam*. May Allāh *taʿālā* bless us with this quality. Āmīn. (compiler)

Abstaining From Sharʿī Prohibitions

On one occasion, a senior person from the progeny of Shāh Bājan Burhānpūrī came to Bālāpūr with a few bidʿatīs. Shāh Yāsīn Nadhar Bārī was with them. They got off beneath the khānqāh wall and started a simāʿ assembly causing a lot of noise and din. He sent a message to them: "My house is available. Kindly abstain from the prohibitions of the Sharīʿah and come into the khānqāh." They refused and said: "We will remain here beneath the khānqāh wall." His murīds forced these elders to move away from the khānqāh. The residents of Bālāpūr were coming in droves to meet Shāh Yāsīn. Shujāʿat Khān, the chief landowner, also came to meet him.

When the affair of Shāh Yāsīn was presented before him, all those who were present said [to Shāh Yāsīn]: "It is your fault. It is essential for everyone to adhere to the Sharīʿah." Shāh Sāhib replied: "I regret my action." He came to the khānqāh the next morning and apologized. Hadrat Maulānā Imām ad-Dīn said to him: "I had informed you in the beginning but no one paid heed to me. You are from the progeny of Mahbūb Subhānī and considered to be from among the leaders of Muslims. You ought to abstain from these prohibited actions. The burden of the masses who follow you in committing these prohibitions and innovations will have to be borne by you on the day of Resurrection. You will be taken to task. A mere verbal apology is not enough. You must repent from your heart."

Shāh Sāhib replied: "Make duʿā' for me so that I am able to abstain from these prohibitions." He made duʿā' for him. At the end of the assembly, Shāh Sāhib said: "I was before Imām ad-Dīn as a small lamp is before a glittering bright light."

Final Illness

Hadrat finally fell extremely ill. Despite the intensity of his illness, he did not display any laziness in carrying out acts of worship and other spiritual exercises. His illness worsened. Sher Baig Khān came to visit him one day. Hadrat said to Sayyid Maʿsūm: "You must consider this Khān Sāhib to have taken my son's place." And he said to the Khān Sāhib: "Accept Sayyid Maʿsūm to have taken my place, and renew your bayʿat." While he was speaking, they got news of the arrival of the Marhats. Hadrat was taken from the khānqāh to the city.

Demise

He passed away on Tuesday 17 Dhū al-Qaʿdah 1165 A.H. His body was brought to the khānqāh where the pre-burial arrangements were made. He was then

buried in Bālāpūr next to the grave of Maulānā Sayyid Z̲ahīr ad-Dīn. May Allāh *taʿālā* shower His mercy on him and may He illuminate his resting place.[1]

[1] *Mah̲būb at-Tawārīkh*, vol. 1, p. 65.

Hadrat Maulānā Sayyid Majd ad-Dīn Naqshbandī Bālāpūrī (d. 1198 A.H.)

Name And Lineage

His name is Sayyid Majd ad-Dīn, his title is Shāh Muhammad, and his father's name is Sayyid Muhibbullāh.

Birth

He was born in 1116 A.H. in Bālāpūr, Barār. His grandfather, Shāh 'Ināyatullāh *rahimahullāh* called out the adhān in his ear, chewed a date and placed it in his mouth, and gave him a cloth.

Merits

Through the blessings of his grandfather, the effects of piety and righteousness were visible on his face since birth. One day when he was still a suckling child, he was in his father's lap. He suddenly took his father's hat from his head and placed it on his own head. His father said: "This is a divine reference that this innocent child has taken over my responsibility." His mother took off the hat from his head and kept it away in a safe place. She gave it to him later when he reached the age of puberty. This hat remained in the family as a source of blessings until the days of Maulānā Ma'sūm Muthannā *rahimahullāh*.

Studying The External And Internal Sciences

After his early childhood, he completed the prescribed texts under his brother, Maulānā Zahīr ad-Dīn *rahimahullāh*. He also acquired spiritual knowledge from him. He became his brother's murīd and khalīfah, and received permission to teach various forms of dhikr and du'ā's.

Haramayn Sharīfayn

He accompanied Maulānā Zahīr ad-Dīn to Makkah and Madīnah, and was honoured with performing hajj and

visiting the grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. His mother was seriously ill during this period. He carried her on his back and carried out the rites of hajj, tawāf and the visit to Madīnah. He used to say out of gratitude: "Every pilgrim performs one pilgrimage while I performed two; one by carrying the "Kaʿbah" on my head, and the other by performing the tawāf of the Kaʿbah." During his visit to the Haramayn Sharīfayn he met most of the senior scholars and Sufi masters, and benefited from their company. Those who were in charge of the different places of worship in the Haramayn used to demonstrate their respect for him.

Note: Glory to Allāh! Just look at how he served his mother! He was rewarded for it in this world and will most certainly be rewarded in the Hereafter.

Qualities

He was an expert in war tactics. He was a swift horse rider and matchless in archery. He was well-known for his sword-wielding and wrestling skills. He was also proficient in the art of club-fighting. Despite all his excellences, he lived a secluded life, he was content, placed his trust in Allāh *taʿālā*, was patient and grateful, and kept himself occupied in Allāh's remembrance. He became the murīd and khalīfah of his uncle Maulānā Sayyid Munībullāh *rahimahullāh* in 1149 A.H. He received khilāfat in the Naqshbandī, Qādrī, Chishtī and Sahrawardī Sufi orders. His uncle gave him a turban and a special hat. He was obliterated in his love for his shaykh. He used to respect him greatly. Although he had received khilāfat and the permission to induct murīds, he did not induct anyone as a murīd. His cousin, Maulānā Shams ad-Dīn *rahimahullāh* stressed on him that he ought to continue the fountain of blessings. Maulānā Qamr ad-Dīn Sāhib *rahimahullāh* came from Aurangābād to Bālāpūr in 1170 A.H. and said to him: "You must

perpetuate the system of murīds and abstain from depriving the creation of blessings." Based on the encouragement of these two cousins, he initiated the fountain of guidance and instruction, and irrigated the hearts of the creation with the water of mercy and blessings. His time was devoted to reliance on Allāh *taʿālā* and contentment with whatever was decreed for him. He remained firm in this regard for his entire life. His determination and focus never wavered.

The Honour of Rasūlullāh's Visit

One night he saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream. He gave him two pieces of bread. He woke up from this dream and was waiting for its interpretation. A few days later he received the title deeds for two villages from Nizām al-Mulk Āsif Jāh Thānī. He said to himself that the receipt of these two villages is the realization of that dream in which Rasūlullāh *sallallāhu ʿalayhi wa sallam* gave him two pieces of bread.

Demise

It was a Friday and he performed all five salāhs on his bed. He got up on Saturday night for tahajjud and asked for water to perform wudū'. His attendants informed him that it was not the time for tahajjud as yet. He insisted and asked for the water to be brought. He performed wudū', turned towards the qiblah, read *Lā Ilāha Illallāh* and departed from this world. This was on 26 Rajab 1198 A.H. He was buried in Bālāpūr next to the grave of Maulānā Shāh Imām ad-Dīn *rahimahullāh*. Muhammad Anwar Sindhī *rahimahullāh* had prepared his grave.[1]

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[1] *Mahbūb at-Tawārīkh*, vol. 2, p. 937.

Hadrat Maulānā Sayyid Qamr ad-Dīn Bālāpūrī (d. 1193 A.H.)

Name And Lineage

His name is Sayyid Qamr ad-Dīn and his father's name is Maulānā Sayyid Munībullāh. His forefathers hailed from Khajnad. From his forefathers, Maulānā Sayyid Zahīr ad-Dīn *rahimahullāh* came from Khajnad (Iran) to India and settled down in Amnābād in Lahore. Maulānā Sayyid Muhammad who was the grandson of Maulānā Zahīr ad-Dīn and his son, Sayyid 'Ināyatullāh *rahimahullāh* came to Dakkan. Sayyid 'Ināyatullāh *rahimahullāh* was from among the senior Sufi masters. He was the murīd and khalīfah of Maulānā Shaykh Muzaffar Burhānpūrī Naqshbandī *rahimahullāh*. He settled down in Bālāpūr, Barār. The people of this region benefited from his teachings and blessings. He eventually passed away in 1117 A.H. His son, Maulānā Munībullāh (d. 1161 A.H.), became his deputy and representative.

Birth

He was born in 1123 A.H. in Bālāpūr.

Education And Training

He studied the prescribed texts under his father. He left Aurangābād on 8 Shawwāl 1155 A.H. and went to Delhi to further his studies. He reached Delhi on 27 Dhū al-Hijjah 1155 A.H. and benefited from the scholars and saints of the city. In the beginning of Safar 1157 A.H. he proceeded to Sirhind where he visited Shaykh Ahmad Sirhindī Mujaddid Alf Thānī *rahimahullāh* and other seniors. After visiting them he went to Lahore and there too he benefited from the company of the city's scholars and saints. He left for Delhi in Rabī' al-Ākhir 1157 A.H. He then left Delhi in Rabī' al-Ākhir 1158 A.H. for his hometown and entered Bālāpūr on 22 Dhū al-Hijjah 1158 A.H. safe and

sound. Subsequently he travelled through several cities, boarded a ship on 27 Shaʿbān 1174 A.H. and reached Madīnah Munawwarah in Dhū al-Qaʿdah.

Stay in Madīnah

After visiting the grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, the attendants at the grave permitted him to visit the grave at any time in the night. And so, he used to spend most of his time near the latticed-wall of the grave. One day he intended to enter the latticed-wall but the attendants stopped him and said that it was disrespectful to go in. It is better to remain at a distance. The attendants quoted the statements of various ʿulamā' in this regard. However, he gave them a very convincing reply and they eventually permitted him to enter. He went in and had the honour of standing next to the grave. The ʿulamā' and noblemen of Madīnah held him in awe and they all hosted him. He then left Madīnah for Makkah on 22 Dhū al-Qaʿdah 1174 A.H.

Stay in Makkah

After reaching Makkah, he fulfilled the rites of hajj and ʿumrah. The seniors of Makkah hosted him and accorded much respect to him. The Sharīf of Makkah wanted to go and meet him but he beat him to it by going first. He said to the Sharīf of Makkah: There are two reasons for meeting you. One is that you are the ruler of this city and it is essential to obey the ruler. You ought to have visited me first because a Hadīth states:

القادم يُزار

The one who arrives must be visited.

The other reason is that you are from the Sayyids, and Sayyids have two relationships with Rasūlullāh *sallallāhu ʿalayhi wa sallam*. One is a special

relationship in the sense that they are from his body. The other is a general relationship in the sense that they are part of his ummat. It is obligatory on the entire ummat to show respect to a part of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. It is also obligatory on the Sayyids to show respect to each other. This is why when any part of my body is separated from me, e.g. my nails and hair, I bury them in a pure place. And I show respect to your being a part of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

After hearing this speech, the Sharīf apologized. He came and visited Hadrat at his place and sent gifts for him. He wanted to invite him to a meal but he declined.

He left Makkah on 24 Dhū al-Hijjah 1174 A.H. and came to Jeddah where he boarded a ship on 11 Muharram 1175 A.H. He reached the Bhewandī harbour in Mumbai on 26 Safar safe and sound. His wife and children were in Mumbai, and he was overjoyed to meet them. He then left Bhewandī with his family and proceeded towards Aurangābād.

Teaching

He became occupied in teaching. Students from Dakkan city and its surrounding towns used to attend his classes. He also wrote several books. Details about them can be obtained from the original sources.

He is Honoured in an Assembly of Scholars

On one occasion Shāh Mahmūd *rahimahullāh* who was the khalīfah of Shāh Musāfir Sāhib Takiyah *rahimahullāh* invited him to a meal. Several other Sufi masters were invited, e.g. Hadrat Shāh Ghulām Hasan Qādrī *rahimahullāh*, Sultān al-Mashā'ikh Shāh Fakhr ad-Dīn Tirmidhī *rahimahullāh*, Shāh Manjale Sāhib *rahimahullāh* who was the khalīfah of Shāh Nūr Sāhib *rahimahullāh*, Maulānā Mastān ʿAlī *rahimahullāh* and others. They all accorded utmost respect to him and

seated him in the most distinguished seat. A Qādī Baghdādī was also present. After meeting Hadrat and listening to him speak, the Qādī Sāhib said: "I have met most of the 'ulamā' of India and Arabia but I have not come across a scholar of such proficiency and virtue. His fluent speech and eloquent expressions makes me think that he is of Arab origin who must have studied the sciences in Azhar University or in Baghdad." Those who were present informed him that Hadrat was an Indian but he refused to believe this.

Despite his many virtues and merits, he would meet everyone with absolute humility. He would never display his knowledge and virtue. He was a distinguished man of Allāh *ta'ālā* but always concealed his merits. He would rarely induct anyone as a murīd. On one occasion a senior by the name of Hājī Baig *rahimahullāh* came from Ja'farābād to meet him. He came with a sincere intention and expressed his confidence in Hadrat. Hadrat said: "I will not induct you as a murīd." The man said: "I have a lot of confidence in your family and want to be included as a murīd of this family." Hadrat replied: "You must go to Bālāpūr and pledge allegiance to my brother Sayyid Ma's̲ūm." The man said: "I will not leave your door to go to anyone else." Hadrat said: "I have no alternative to your persistence." He then inducted him as a murīd.

Demise

He passed away on 2 Rabī' al-Awwal 1193 A.H. He was 73 years old at the time. May Allāh *ta'ālā* shower His mercy on him.[1] He passed away in Aurangābād and was buried there.[2]

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[1] *Mahbūb at-Tawārīkh*, vol. 2, p. 691.
[2] *Nuzhatul Khawāṯīr*, vol. 6, p. 301.

Hadrat Khwājah Wafā Aurangābādī (d. 1118 A.H.)

Name And Lineage

His name is Muhammad Sālih and is known as Wafā. He was born and brought up in Kashmir.

Merits

He was a hāfiz of the Qur'ān and a qārī. He was an expert in the science of qirā'at. He left Kashmir and came to Akbarābād. He was in search of a shaykh-e-kāmil and presented himself before Hadrat Amīr 'Abdullāh *quddisa sirruhu* who was a senior shaykh. Hadrat appointed him as the imām of the masjid and commenced teaching and instructing him. He used to remain like a shadow in the service of his shaykh. When Hadrat Amīr travelled to Dakkan on a tour, he accompanied him. When Hadrat was close to his death, he said to Amīr Abū al-'Alā *quddisa sirruhu*: "Khwājah Wafā's education in Sufism is incomplete, you must complete it." When Hadrat Amīr passed away, he began living in the company of Amīr Abū al-'Alā and reached a level of perfection within a short period of time. Hadrat conferred khilāfat to him and asked him to proceed to Aurangābād for the guidance and education of the people there.

Journey to Aurangābād

As per his shaykh's instruction, he came to Aurangābād and began his programme of guidance and instruction. The people of the area began benefiting from him and he remained there for the rest of his life. He was about 100 years old.

His Occupations

He adhered strictly to salāh and fasting, and to following the Sharī'ah. He maintained cordial relations with the 'ulamā' and saints; and they too acknowledged his seniority. After completing his quota of dhikr, he

used to teach the Qur'ān and tajwīd books to students. Those who had an interest also studied Sufi books under him. He used to explain issues related to Allāh's oneness and His recognition in a very clear and eloquent manner. The students used to thoroughly enjoy his beautiful explanations. May Allāh *taʿālā* reward him with the best of rewards.

Demise

He passed away on 14 Rabīʿ al-Awwal 1118 A.H. To Allāh we belong and to Him is our return. He was buried in Aurangābād. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Maẖbūb at-Tawārīkh*, vol. 1, p. 310.

Hadrat Sayyid Shāh Muhammad Hudā Rāi Barelwī (d. 1119 A.H.)

Name And Lineage

His name is Sayyid Muhammad Hudā and his father's name is Sayyid Shāh 'Alamullāh Rāi Barelwī *rahimahullāh*. He studied jurisprudence under his father.

Merits

Sayyid Shāh Muhammad Hudā *rahimahullāh* was matchless in his generosity and giving preference to others over his self. Together with this, he held a distinguished position as regards asceticism, worship and spiritual striving; and he possessed unique excellent qualities. The author of *Sīrat 'Ilmīyyah* quotes certain incidents related to him from *A'lām al-Hudā*. Reading these incidents refreshes one's memory about the Auliyā' of the past and displays the miraculousness of the following Hadīth of Rasūlullāh *sallallāhu 'alayhi wa sallam*:

مثل أمتي مثل المطر لا يدرى أوله خير أم آخره.

My ummah is like a rain. It is not known whether the beginning of it or the end is more blessed.[1]

His life was splendorous like that of Sayyidunā Zayn al-'Ābidīn *rahimahullāh* regarding whom Farazdaq composed the following couplet:

مَا قَالَ لَا قَطُّ إِلَّا فِيْ تَشَهُّدِهِ – لَوْ لَا التَّشَهُّدُ كَانَتْ لَاؤُهُ نَعَم

He did not say "Lā" (no) in anything except for in the tashahhud. Had it not been for the tashahhud, he would have probably said "yes" over here as well.

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[1] Tirmidhī (2869).

Note: What this means is that since it is essential to say "Lā" in the tashahhud (*Ash-hadu al-lā ilāha illallāh*) he had no alternative but to say it. Had this not been the case, he would have said "naʿam" (yes) over here as well.

Bravery And Contentment

The author of *Nuzhatul Khawāṯir* who is in the habit of using very guarded words and abstains from too many titles, described him in the following words:

لم يكن في زمننا مثله في الإعطاء والكرم

There was no one like him in our era as regards generosity and kindness.

Maulānā Ḫakīm Sayyid Fakhr ad-Dīn *raḫimahullāh* who is the author of *Siyar ʿIlmīyyah* quotes from *Aʿlām al-Hudā* of Sayyid Muḫammad Nuʿmān *raḫimahullāh* who describes Shāh Muḫammad Hudā's kindness and generosity as follows: "He just did not know what it was to say no. When giving to anyone, the amount of how much he was giving did not even cross his mind – whether he was giving hundreds or thousands. After giving so generously, concerns about how he would obtain money for the fulfilment of his own necessities did not bother him. His attitude was similar to that described in the Qur'ān:

يُؤْثِرُوْنَ عَلٰى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

They give preference to them over their own selves even though they may be experiencing poverty.[1]

Maulānā Sayyid Nuʿmān was the grandson of Maulānā Sayyid Muḫammad Hudā and an esteemed scholar and saint himself. He testifies that it would very often

[1] Sūrah al-Ḫashr, 59: 9.

happen that Sayyid Muhammad Hudā suffered hunger for a considerable period of time and when he happened to obtain something to eat, a beggar coincidentally pitched up. He would give the item to the beggar. In fact, there were occasions when a needy beggar came to him and he did not have anything at the time, he would go to his honourable wife and give a piece of her jewellery to the beggar. He had a natural aversion to touching anything made of gold and silver.

This condition was not on account of poverty or scarcity. He had several properties. His eldest son held a high post in Sarkār Aʿzam Shāh. While he himself was employed in the royal army where he received a wage. In addition to all this, the devoted disciples and associates of his esteemed father would send gifts regularly. Despite all this, the condition of his heart was something else. Consequently, all the properties and other wealth were like children's toys in his sight, or nothing more than a little dirt on one's hands – which is valueless. He used to incur debts for thousands of rupees although he earned a high income.

On one occasion, 12 000 dīnārs (the coins which were in vogue from ʿĀlamgīr's rule) came to him from one of his properties. He distributed the entire amount in a single assembly. He dusted himself, got up and spent the night in hunger. The author of *Aʿlām al-Hudā* writes:

> Although he dressed like a worldly person, he lived like a dervish. While he dressed like the affluent, he was a saint at heart. He practised fully on the verse: "You will not attain piety unless you spend of that which

you love."[1] He spent his day and night in his generosity solely for Allāh's pleasure.

Incidents concerning his generosity and selflessness – in fact his spirit of sacrifice – are so astounding, so lofty for those times and so far-fetched that they give one the impression that they are mere exaggerations. However, these incidents are penned by a personality whose truthfulness is beyond doubt, whose academic and spiritual rank are irrefutable and whose biography requires an entire chapter on its own. A few incidents in this regard are related. We neither have the courage to quote more nor do we see the need.

On one occasion, the army suffered from severe drought. The situation became so serious that people began selling themselves. Sayyid Muhammad Hudā purchased three people and saw to their food and drink requirements for as long as the drought persisted. Once it ended, he free all three.

Another incident related to the army is when they had to suffer hunger for three times. His attendant, Dāwūd, brought 100 rupees from somewhere and concealed the money in four different places as a safety measure. After a short while a beggar arrived and asked for something. He asked his attendant if there was anything to give the beggar. The attendant replied in the negative. He was eventually forced to bring 25 rupees from one of those four places and present them to Sayyid Muhammad Hudā. He gave the entire amount to the beggar. A few more beggars came after this and they were all given something until the entire amount was finished, while he had to stay hungry. The next morning he asked Dāwūd to do some work, but he replied: "I am so hungry that I have no strength to do

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[1] Sūrah Āl 'Imrān, 3: 92.

anything." Sayyid Muhammad Hudā said to him: "O you weak fellow! You missed just four meals and you have lost all your courage!?" He then added: "I have to invite the poor to a meal, I want you to make the arrangements." He went and took a loan of 1 400 rupees worth of gold. He then sold the gold and made arrangements for the meal. Sayyid Muhammad Hudā then extended an open invitation while he himself remained hungry.

The extent of his generosity and big-heartedness had reached such a level that it was impossible for a person to meet him and leave without being invited for a meal or without being given a gift. On one occasion, a marriage party passed by his house. He hosted the entire party and bore all its expenses.

From all his properties, he left one or two villages for the expenses of his family, one or two more for his relatives and people of his area, and the remaining for his own expenses. However, those which were left for his own expenses were spent as described above.

Abstinence And Piety

Together with the qualities of bravery and generosity, he possessed the qualities of abstinence, piety, a strong bond with Allāh *taʿālā*, and turning to Him constantly. These were in fact the lifeblood for all his other noble qualities without which the greatest achievements are of no value, and the most difficult spiritual exercises and self-obliteration are unreliable. His maternal aunt (the mother of Sayyid Muhammad Mumtāz *rahimahullāh*) relates that it was his practice from a young age to wake up in the middle of the night, perform tahajjud and recite the Qur'ān.

Like other Sufi masters, it was his practice to engage in meditation until sunrise, and also between the ʿasr and

maghrib salāhs. Very rarely did he not keep up to this practice.

He used to spend most of his time in reciting the Qur'ān and would easily complete one Qur'ān in a week.

He would not accept a public bay'at. He would rarely accept the bay'at of anyone. He would teach the Sufi way only to those who had a genuine quest, and that too, in privacy without others coming to know of it.

Note: Unfortunately, many pseudo-Sufis have adopted the opposite approach and are maligning Sufism in this way.

Disinclination From The World

The level of his abstinence and disinclination from the world can be gauged from the fact that despite having all the means and resources, he did not build a solid structured house for himself. When someone tried to persuade him in this regard he replied: "This world lasts only for a few breaths which can pass in a hut or in a large spacious house. To spend money on an unfruitful construction of this world entails wasting it. An intelligent person must spend his money on the fruitful construction of the Hereafter." He built a rudimentary house with a roof of leaves and twigs. He abstained from using timber as well.

Maulānā Hakīm Sayyid Fakhr ad-Dīn *rahimahullāh* the author of *Sīrat 'Ilmīyyah* comments on this unique way of life and presents a beautiful picture of it. He writes:

> He ate the bread of this world and constructed the work of the Hereafter. While wearing the clothes of this world, he did the work of the poor. Whatever he earned of this world he invested for the Hereafter.

He had a very strong and powerful spiritual bond and memory. He adhered strictly to different forms of dhikr, optional salāhs and spiritual exercises. These were not affected in any way by the abundance of money, income and expense, hospitality to guests, seeing to the needs of the poor and needy and other similar occupations.

Supernatural Feats

The author of *Aʿlām al-Hudā* makes reference to his supernatural feats. However, his greatest feat was that he made his world the stepping stone to salvation in the Hereafter. Despite living in this copious ocean of the world, he never got himself wet. It was no small matter to be employed in the royal army, to own several villages and properties, and to enjoy a life of prosperity. Yet, the previous pages testify to the fact that this servant of Allāh *taʿālā* always spent all his wealth on others while he himself trod the path of poverty, hunger and spiritual striving on which he remained steadfast until the very end.

Demise

He remained in his hometown during the era of Shāh Gurdī. When the sultanate experienced stability, he joined the royal army and took his son, Sayyid Muhammad Sanā *rahimahullāh*, and his nephew, Sayyid Muhammad Bāqī *rahimahullāh*, with him. The king was travelling towards Hyderabad. Sayyid Muhammad Hudā fell ill on the way near Burhānpūr. Sayyid Muhammad Sanā *rahimahullāh* relates that he experienced the pangs of death on 19 Rabīʿ al-Awwal 1119 A.H. His palanquin was placed on the side of the road, and he departed from this world while reading the kalimah. To Allāh we belong and to Him is our return.

He was buried in Burhānpūr in the khānqāh of a Naqshbandī shaykh and remained buried there for one

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year. I (the author) went to Hyderabad with the army. After one year, some of the family members came to Burhānpūr and carried the casket to their hometown. We reached safely but first stopped over in Nasīrābād.

Sayyid Muhammad Nūr (the son of Sayyid Muhammad Hudā *rahimahullāh*) relates that even after one year his corpse was as he passed away today. The casket was brought to Rāi Bareilly. It was left in the khānqāh of Sayyid Muhammad *rahimahullāh* for the night, and he was buried the next morning in the Dā'irah. He is buried directly in front of the northern entrance of the masjid in the terrace which extends from the east to the west, and which is next to the well.

Sayyid Muhammad Hudā *rahimahullāh* left behind two worthy sons, Sayyid Muhammad Nūr *rahimahullāh* and Sayyid Muhammad Sanā *rahimahullāh*.[1]

[1] *Tadhkirah Hadrat Sayyid Shāh 'Alamullāh*, p. 144.

Hadrat Walī Ahmadābādī (d. 1119 A.H.)

Name And Lineage

His name is Walī ad-Dīn, Hājī Walī, Walī Muhammad or Walīyullāh. Some scholars are of the view that his name is Shams ad-Dīn, Shams al-Haq or Shams Maulā. No matter what, they all agree that his titular name is Walī.

Birth

He was born in 1079 A.H. in Aurangābād, Dakkan.

Merits

Maulānā Āzād writes:

He was a resident of Gujarat and belonged to the famous family of Shāh Wajīh ad-Dīn. He left his hometown with Abū al-Maʿālī *rahimahullāh* and came to Delhi where he studied poetry and language under Saʿdullāh Gulshan *rahimahullāh*. His early life probably coincided with the latter life of ʿĀlamgīr *rahimahullāh*. He reached Delhi with his collection of poetry in the second year of Muhammad Shāh's rule. He was a Sufi poet whose poetry was filled with Sufi themes.

He was extremely proficient in Persian. He also rendered valuable services to the Urdu language to the extent that Indian poetry could compete with Persian compilations. He was responsible for bringing the Persian metres into Urdu, and for embellishing poetry with *ghazal*, and *ghazal* with *qāfiyah* and *radīf*. He also initiated the *rubāʿī, qitʿah, mukhammas* and *mathnawī*. The position which he enjoyed in Indian poetry was similar to the position enjoyed by Chaucer in English poetry, Daudet in French poetry and Muhalhal in Arabic poetry.

He was able to meld one language with another in such a way that despite the numerous changes which took place over the years, his works did not suffer from any

changes to this day. This is in itself proof of his mastery in poetry and composition.

Nūr Maʿrifat

He wrote a booklet on the subject of Sufism which he titled *Nūr Maʿrifat* in which he writes: I am the dust of the murīds of Nūr ad-Dīn Muhammad Siddīqī Sahrawardī *rahimahullāh* and a student of Shaykh Saʿdullāh.

When Walī went to Delhi and rendered his compositions before the poets of the city, they were most impressed. This inclined him to compose in the Urdu language. Up to this time, Urdu was considered to be a colloquial language [spoken by the masses] without being given any place in academic and literary circles. His personality and the acceptance of his composition caused the poets of Delhi to start composing their poems in Urdu instead of Persian. Hātim, Mazhar, Ābrū, Nājī and Fughā are the poets of Delhi who heard the compositions of Walī directly from him, and they used the same expressions and language in their compositions as that employed by Walī.

Walī was educated in the khānqāh of Shāh Wajīh ad-Dīn *rahimahullāh* in Ahmadābād.

Demise

According to Dr. ʿAbd al-Haqq, Walī *rahimahullāh* passed away in 1119 A.H./1707 at the time of ʿasr. He was buried in Ahmadābād, Gujarat. However, the other view is that he passed away in 1155 A.H./1742. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Mashā'ikh Ahmadābād*, vol. 2, p. 410.

Hadrat Qādī Mullā Muhibbullāh Bihārī (d. 1119 A.H.)

Name And Lineage

His name is Muhibbullāh and his father's name is ʿAbd ash-Shakūr. Maulānā Āzād writes in *Subhah al-Marjān* that he was born in a village called Karhā in Bihar. He belonged to a noble family of Bihar which was known as Malik and which has a considerable number of members to this day. This family enjoys a distinguished position among Muslims, both worldly and in Dīn. A major section of modern educated people belong to this family.[1]

Education And Training

During his early youth he studied the primary and intermediate texts under various scholars of the Paurab region. He eventually went to Sayyid Qutb ad-Dīn Shams Ābādī under whose guidance he traversed the stages of perfection. After being embellished with virtues, he headed for Dakkan.

Post of Justice

After presenting himself in the court of ʿĀlamgīr, he was appointed to the post of justice in Lucknow. He was removed after a short time and headed for Dakkan once again. He was appointed as the judge in Hyderabad. Here too he was reprimanded and removed for some reason.[2]

Post of Prime Minister

Qādī Muhibbullāh Bihārī *rahimahullāh* was appointed as a private tutor of Rafīʿ al-Qadr ibn Muhammad Muʿazzam (known as Shāh ʿĀlam) who was the son of the sultan. Qādī Sāhib took the responsibility of seeing

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[1] *Zafr al-Muhassilīn*, p. 429.

[2] *ʿUlamāʾ Hind Kā Shāndār Mādī*, vol. 1, p. 406.

to the boy's education and training. Towards the latter part of his life, ʿĀlamgīr appointed his son, Muhammad Muʿazzam, as the ruler of Kabul. The prince left Dakkan for Kabul. Since Qādī Muhibbullāh *rahimahullāh* was his private tutor, he too had to accompany him. After the demise of ʿĀlamgīr, Muhammad Muʿazzam became the ruler of the whole of India and came to Akbarābād. Qādī Sāhib accompanied him once again. Sultan Muhammad Muʿazzam Shāh ʿĀlam valued Qādī Sāhib greatly and therefore appointed him as his prime minister. He was given the title of Fādil Khān in 1707.[1]

Written Works

The author of *Hadā'iq Hanafīyyah* makes reference to his written works as follows:

He was a copious ocean of knowledge, a jurist, an expert in the science of principles, a logician, proficient in fundamental and subsidiary rulings, a product of the past scholars and an evidence for latter generations. He studied the primary texts at various places due to which he proceeded to Dakkan and became an ocean of knowledge and a full moon among stars.

From among his written works, *Sullam al-'Ulūm* in the science of logic, *Muslim ath-Thubūt* on the principles of jurisprudence, and *al-Jauhar al-Fard* in the science of philosophy are highly regarded.

Demise

He passed away in 1119 A.H. To Allāh we belong and to Him is our return.[2] He was buried in Chāndpūrah,

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[1] *Tadhkirah 'Ulamā' Bihār* , p. 250.

[2] *Hadā'iq Hanafīyyah*, p. 450.

Bihar, in the confines of the shrine of Shāh Farīd ad-Dīn in Tawīlah Bakhsh Mahallah.[1]

[1] *Tadhkirah 'Ulamā' Bihār.*

Hadrat Shaykh Muhammad Sibghatullāh Sirhindī (d. 1120 A.H.)

Name And Lineage

His name is Muhammad Sibghatullāh and his father's name is Khwājah Muhammad Maʿsūm Sirhindī *rahimahullāh*. He is the grandson of Hadrat Mujaddid Alf Thānī Shaykh Ahmad Sirhindī *rahimahullāh*. His grandfather named him Muhammad Sibghatullāh because devotion to Allāh *taʿālā* was apparent on him since infancy, as stated by Mujaddid Sāhib *rahimahullāh* himself.

Birth

He was born in Sirhind in 1032 A.H.

Merits

It is reported that he became seriously ill in his childhood to the extent that the family feared over his life. Hadrat Mujaddid Sāhib *rahimahullāh* said: "There is nothing to worry about. He will enjoy a long life and he will become a man of excellence and instruction. I see an old man standing with a walking stick in his hand. A large group of people is standing in a circle around him to benefit from him."

It happened exactly as predicted. He lived to the age of 90 and after acquiring the effulgence of spiritual excellences, he became a personality to whom droves of people turned.

It is said that he memorized the Qur'ān in 40 days. After acquiring the rational and traditional sciences, and the fundamental and subsidiary branches of knowledge, he remained in the company of his father through whom he acquired spiritual knowledge and all the excellences and stations of the Ahmadīyyah path. At each station he enjoyed a firm footing, and steadfastness in worship, abstinence and piety. Hadrat

ʿUrwah al-Wuthqā was extremely affectionate towards him. He used to say: "If a father had been instructed to show respect to his son, I would have shown respect to my son, Sibghatullāh." His father honoured him with khilāfat and sent him to Kābul where he also became the Qutb of the region. He enjoyed wide popularity there and conveyed the seekers of Allāh *taʿālā* to lofty stations.

On one occasion a beggar asked him for something but he had nothing at the time. His heart could not tolerate to leave the beggar empty handed. He focussed his gaze on a heap of soil and it turned to gold immediately which he then gave to the beggar.

Demise

He passed away on a Friday on 8 Rabīʿ al-Ākhir 1120 A.H. He was buried in his father's grave in Sirhind. To Allāh we belong and to Him is our return.[1]

[1] *Hālāt Naqshbandīyyah Mujaddidīyyah*, p. 337.

Hadrat Shāh Ahmad Mīrānjī Gujarati (d. 1122 A.H.)

He is originally from Gujarat. He then came to Bījāpūr, remained in the service of Hadrat Shāh and was honoured with bayʿat and khilāfat. He was a follower of the Shattārī way. He used to spend his night and day in the remembrance of Allāh *taʿālā*. There was no time which was devoid of observing Allāh *taʿālā*. He was always immersed in the world of divine presence. He placed his complete trust in Allāh *taʿālā* and discarded the world. This is why he rarely met worldly people.

His Worship

The author of *Raudah-e-Auliyā'* writes that when King ʿĀlamgīr came to Bījāpūr, he heard about his piety and dervish lifestyle. So he went to his residence to meet him. ʿĀlamgīr sent one of his attendants to inform Hadrat of his arrival. He was occupied in his spiritual practices at the time. It was his habit not to turn his attention to anyone when he was busy in dhikr. The attendant returned to the king and said: "Shāh Sāhib is occupied in his dhikr and does not meet anyone at this time." On hearing this the king said: "There are very few people of this nature left in this world. Their existence must be considered to be a boon and a blessing." The king then left with absolute respect and consideration without having the good fortune of meeting him.

Note: Glory to Allāh! Look at the excellent character of ʿĀlamgīr *rahimahullāh*! He did not express any displeasure at not being able to meet the dervish. His appreciation of the man displays his humility and the purity of his self. I consider this to be the blessedness of the companionship which he had enjoyed with Hadrat Khwājah Muhammad Maʿsūm Sirhindī

rahimahullāh. Kings of this nature are manifestations of the following saying:

نعم الأمير على باب الفقير

An excellent ruler is the one who goes respectfully to the door of the poor.

Unfortunately today even a poor person cannot tolerate going to the door of another poor person. Yes, he will go without hesitation to the door of a wealthy person, regarding whom it is said:

بئس الفقير على باب الأمير

The worst poor person is the one who frequents the door of the wealthy.[1]

(compiler)

Demise

He passed away in 1122 A.H. and was buried behind the masjid in the graveyard of Ibrāhīm ʿĀdil Shāh. To Allāh we belong and to Him is our return. His grave is situated on a terrace. Shaykh Muhammad Akmal Auliyā' was his murīd and khalīfah. He excelled in knowledge and inviting to Allāh *taʿālā*. He is buried near him. May Allāh *taʿālā* illuminate his resting place.[2]

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[1] *Al-Maqāsid al-Hasanah* (1254).

[2] *Mahbūb at-Tawārīkh*, vol. 1, p. 57.

Hadrat Mullā Muhammad Jamīl Jaunpūrī (d. 1123 A.H.)

Name And Lineage

His name is Muhammad Jamīl and his father's name is Mullā 'Abd al-Jalīl. His father and his two uncles, Mullā Sādiq and Mullā Khalīl, were distinguished 'ulamā' of their time.

Birth

He was born to a learned family of Jaunpūr in 1055 A.H.

Education And Training

His early education and training commenced in his family. After his primary Arabic and Persian studies, he studied *Mukhtasar al-Ma'ānī* and *Sharh al-Wiqāyah* under 'Allāmah Dīwān 'Abd ar-Rashīd *rahimahullāh*. He then joined the classes of Maulānā Nūr ad-Dīn *rahimahullāh*. In addition to studying the prescribed texts under him, he studied *Anwār 'Ulūm* under him. He hadn't completed the book as yet when his teacher decided to travel to Delhi. When the student expressed his sadness at not completing the book, his teacher replied: "You no longer need to attend classes."

Mullā Jamīl *rahimahullāh* was well-known for his intelligence and sharpness since his student days. He had a very absorbing temperament. On one occasion he read a complex text from *Mutawwal*, proceeded to his teacher – Maulānā Nūr ad-Dīn *rahimahullāh* – and explained it to him. His teacher said: "I only understood this text today after listening to your explanation."

By virtue of his intelligence and sharp mind, his teachers used to refer to him and Mullā Jalāl and Mīr Sharīf. When he went to Delhi, all the scholars of the

city were overwhelmed by him. The following is stated in *Mashāhīr Jaunpūr*:

> He was so intelligent that when he read the text of a book just once, there was no need for him to read its marginal notes. He used to solve the most complex and intricate texts. His teacher used to constantly refer to him as ʿAllāmah Sharīf Jurjānī and Mullā Jalāl. When he went to Delhi, all the scholars of the city were overwhelmed by him. When he attended the lesson of any scholar, the latter would feel intimidated and stop his lesson. On one occasion he went to the madrasah of Luṯfullāh Dehlawī who was teaching a certain book. Mullā Jamīl posed several questions on a single line which he read. Mullāh Luṯfullāh could not give an answer to any of them.

The most beloved occupation in his life was to teach and lecture. The moment he completed his studies, he was appointed as a teacher. He then quenched the thirst of those who were thirsty for knowledge.

Mashāhīr Jaunpūr states:

> After acquiring proficiency in all the sciences, he commenced teaching and lecturing. Within a short time he was enumerated among the distinguished ʿulamāʾ and many students benefited from him.

He had a large and solidly constructed khānqāh and madrasah built in the Muftī Maẖallah of Jaunpūr where he personally taught and engaged in internal rectification. Unfortunately these buildings were destroyed and no traces of them are existent.

Students

He had a very large number of students. The following are some of his very famous ones: Maulwī Nizām ad-Dīn Aurangābādī *rahimahullāh*, Maulwī Nūr al-Hudā Ambhetwī *rahimahullāh* and Mullā Nūr ad-Dīn Jaʿfar Ghāzīpūrī *rahimahullāh*.

Spiritual Rectification

The following is stated in *Mashāhīr Jaunpūr*:

> Together with academic excellences, he was embellished with spiritual perfections. He had pledged bayʿat to Hadrat Dīwān ʿAbd ar-Rashīd.

Written Works

His fundamental academic legacy are the countless students through whom thousands of seekers of knowledge were quenched. In addition to this there a few manuscripts which scholars can benefit from.

Note: If only these could be obtained so that we could benefit from them. May Allāh *taʿālā* provide the means to make them available. (compiler)

He wrote marginal notes to *Mutawwal*, one chapter of *Sharh Jāmī* and several other books. He also wrote a book on jurisprudence, and another on Sufism titled *Tanbīhāt Jamīlī*.

Demise

He passed away on 6 Rajab 1123 A.H. and was buried next to his father's grave in Muftī Mahallah, Jaunpūr. The author of *Mashāhīr Jaunpūr* makes mention of three sons: Maulwī Ghulām Muʿīn ad-Dīn *rahimahullāh*, Shāh Tufayl Husayn *rahimahullāh* and Shāh Yatīm al-Hasan *rahimahullāh*.[1]

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[1] Maulānā Mujībullāh Nadwī: *Fatāwā ʿĀlamgīrī Aur Oes Ke Mu'allifīn*, p. 34.

Hadrat Shaykh Jalāl ad-Dīn Ahmadābādī (d. 1124 A.H.)

Name And Lineage

His name is Shaykh Jalāl ad-Dīn and is well known as Shaykh Juman. He is the son of Shaykh Rukn ad-Dīn Buzurg Chishtī *rahimahullāh*. His lineage goes up to Hadrat ʿUmar *radiyallāhu ʿanhu*. He was born in 1088 A.H. in Ahmadābād, Gujarat.

Education And Training

After his early childhood, he commenced the prescribed texts under his father and other scholars. He completed his studies at the age of 18. He was matchless in his capabilities and merits and was unrivalled in the rational sciences. He acquired the spiritual sciences after completing the external sciences. He became his father's murīd and khalīfah, and became occupied in teaching and lecturing, and writing and composing books. Most students who remained in his company graduated under him.

Noble Characteristics

He was from among the most accomplished saints and greatest Sufis. He had lofty aspirations, a pure disposition, an angelic appearance, and a prophetic way of life. He saw to the needs of fellow humans, showed concern for the poor, loved to host guests, and would make sacrifices for the poor and needy. He had a generous temperament, led a righteous life, and was a gifted and influential dervish. His excessive spiritual exercises and worship weakened him physically, while his small appetite rendered him very thin. In addition to the five daily salāhs, he used to perform 1 000 rakʿats of optional salāh daily. The marks of divine effulgence and genuine spirituality were clearly visible on his face. He was a full moon in the sky of cognition.

He was a man of the heart with an illuminated inner being.

Written Works

He wrote marginal notes and commentaries on most of the prescribed texts. These include *Hāshiyah Sharh Aqā'id, Hāshiyah Mukhtasar al-Maʿānī, Hāshiyah Talwīh wa Taudīh wa Tanqīh, Hāshiyah Tafsīr Madārik, Hāshiyah Baydāwī, Hāshiyah Tafsīr Muhammadī, Hāshiyah Tafsīr Husaynī* and others. He also wrote marginal notes and commentaries on the Hadīth collections and Sufi books. For example, *Sharh Mathnawī Sharīf Musammā Bihi Fath al-Jamāl, Sharh Fusūs al-Hikam, Sharh Asmā' al-Asrār* (of Makhdūm Sayyid Muhammad Husaynī Gīsūdarāz), *Sharh ʿAwārif al-Maʿārif* and others. He wrote 142 books and booklets.

Supernatural Feats

He was a man of supernatural feats and extraordinary events. *Tadhkirah Auliyā'* of Shaykh Jalāl Qādrī and *Izhār Khawāriq Sūfīyyah* relate many of his supernatural feats. Refer to them for details.

Demise

He appointed his brother, Shāh Farkh Sūfī *rahimahullāh*, to occupy his seat in the khānqāh, and gave him a few pieces of advice. He said to his brother: "My dear brother, remain at my side, read the kalimah shahādah and some other sūrah. And when I instruct you, you must read *Lā Haula Wa Lā Qūwwata Illā Billāh*." His brother carried out his order. After a while, he said: "Look! That cursed fellow is approaching. Read *Lā Haula...*" His brother read it and the accursed fled from there. He then departed from this temporary abode to the eternal abode of the Hereafter. This was on 6 Rabīʿ ath-Thānī 1124 A.H. He was buried next to

his father's grave in Shāhpūr, Ahmadābād, Gujarat. He was 35 years old at the time.[1]

Note: We learn from this that towards the end of a person's life, Shaytān approaches in order to lead a person astray. May Allāh *ta'ālā* preserve our īmān at that time and bless us with meeting Him in a state of īmān. Āmīn. (compiler)

[1] *Mahbūb at-Tawārīkh*, vol. 1, p. 229.

Hadrat Sayyid ʿAbd al-Latīf Qādrī Bījāpūrī (d. 1124 A.H.)

Name And Lineage
His name is ʿAbd al-Latīf Thānī and is well known as Ghulām Latīf. His father's name is Sayyid Shāh Mūsā Qādrī *rahimahullāh*.

Birth
He was born in 1029 A.H. in Bījāpūr.

Merits
He was his father's murīd and khalīfah, and occupied his father's seat in the khānqāh after his demise. He belonged to the Qādrīyyah Shattārīyyah order. He reached a level of proficiency in a short period of time. He was an erudite shaykh and a practising Sufi. He had close to 100 000 murīds. His time was spent in total reliance on Allāh *taʿālā*. Sikandar Thānī ʿĀdil Shāh wanted to give him a village and had also sent its title deed to him. But he sent it back and wrote the following couplets on its margin:

> A king sends a gift and counts it as a favour, but my Sustainer gives me sustenance without counting it as a favour.

He used to spend countless amounts of money daily. He used to wear exclusive garments and his items of necessity were exotic.

Note: There were occasions when Rasūlullāh *sallallāhu ʿalayhi wa sallam* wore an embroidered Yemeni shawl. We learn that it is Sunnah to wear it. Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to say that Rasūlullāh *sallallāhu ʿalayhi wa sallam* would occasionally were expensive garments. He wore an embroidered shawl so that it may become a Sunnah for wealthy people and they are

not deprived of the virtue of following the Sunnah. (compiler)

Demise

He passed away on 4 Jumādā ath-Thāniyah 1124 A.H. He was buried near his father's grave in Bījāpūr. May Allāh *ta'ālā* shower His mercy on them.[1]

[1] *Mahbūb at-Tawārīkh*, vol. 1, p. 564.

Hadrat Sayyid Nūr Muhammad Budāyūnī (d. 1125 A.H.)

Hadrat Sayyid Nūr Muhammad Budāyūnī *rahimahullāh* was an expert jurist. He traversed the Sufi stations under Hadrat Sayf ad-Dīn *rahimahullāh* who was the son and khalīfah of Hadrat 'Urwah al-Wuthqā Khwājah Muhammad Ma's̲ūm *rahimahullāh.*

He adhered strictly to following the Sunnah and paid immense respect to it. He was always observed studying books of biographies and character, and would act according to their teachings. He would not discard the smallest etiquette. If he missed any out due to human constraints, he would realize it and make up for it.

Method of Training

It is related that in his neighbourhood was a shop where the person sold cow-dung. He said on one occasion: "The darkness of dung causes spiritual affiliation to become tainted." One of his sincere associates went and forcefully removed the man. When Sayyid Nūr heard about this, he said: "The spiritual affiliation has become even more tainted because the manner in which the man was removed was against the Sharī'ah. You ought to have adopted a soft approach first, and then a hard approach should have been followed." Sayyid Nūr then sent someone to search for the man and had him brought to him. He apologized to him on behalf of his murīds, gave him some money and said: "It is not good to have a source of income which is against the Sharī'ah. You should rather choose some other permissible occupation." The man repented immediately.[1]

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[1] *Hālāt Mashā'ikh Naqshbandīyyah*, p. 356.

Note: This is what Allāh *taʿālā* refers to when He says in the Qur'ān:

اُدْعُ إِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Invite to the way of your Sustainer with wisdom and with kind admonition.[1]

Attention to The Sunnah

On one occasion he entered the toilet with his right foot. This was against the Sunnah way. It resulted in his experiencing a spiritual relapse for three days. His condition improved to its original state after crying profusely to Allāh *taʿālā* and humbling himself before Him.

He used to be extremely cautious as regards his food. He used to cook a few day's food and keep it near him. He would eat a little from it when he was overcome by intense hunger. He would then occupy himself in meditation. His excessive meditation caused his back to become bent.

He used to say: "Experiencing the joy and deliciousness of food left me for the last 30 years. I merely eat whatever is available at the time when I need it. He considered it a bidʿat to eat two types of food in one meal. Based on his impeccable piety, he used to give ghee to his one son and sugar to the other.

Note: He did this probably because ghee is one type of gravy while sugar is something else. In this way, although both are found on the same dinner mat, they are not for one person.

Caution

He never consumed the food of the wealthy because most of their food is doubtful. Some food from a worldly

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[1] Sūrah an-Nahl, 16: 125.

person came to him on one occasion. He said: “I perceive darkness in it.” As a courtesy, he said to Hadrat Mirzā Mazhar Jānjānā *rahimahullāh*: “I request you to focus on this food [and tell me what you think].” When he focussed on it he said: “The food appears to be halāl but I perceive the stench of ostentation in it.”

When he used to borrow a book from a worldly person, he abstained from reading it for three days. He used to say: “Like the cover is attached to this book, the darkness of the company of the wealthy has attached itself to it.” When its darkness was removed through his company, he would read it.

Note: Glory to Allāh! This was as a result of his fastidious and finely tuned temperament. In fact, it was as a result of the effulgence of his īmān. May Allāh *taʿālā* bless us as well. (compiler)

Hadrat Mirzā Mazhar Jānjānā Sāhib *rahimahullāh* loved Sayyid Nūr Muhammad Sāhib dearly. He used to be overjoyed merely from hearing his name. He used to say: “It is quite sad that our friends did not visit Hadrat Sayyid Nūr Muhammad *rahimahullāh* because merely looking at him revives one’s īmān.”

Note: A special sign of the friends of Allāh *taʿālā* is described in a Hadīth as follows:

قال النبي صلى الله عليه وسلم خياركم الذين إذا رووا ذكر الله.

Rasūlullāh sallallāhu ʿalayhi wa sallam said: The best of you is the one who when he is looked at, the viewer is reminded of Allāh taʿālā.[1]

Hadrat Mirzā Jānjānā *rahimahullāh* used to say: “Hadrat’s expositions used to be very correct and accurate. Thus we can say that we cannot see as

[1] Ibn Mājah (303).

clearly without our external eyes as Hadrat can see with the eyes of his heart. Hadrat possessed strong powers. These personalities display immense courage in fulfilling the needs of sincere people. Rarely would a person's needs not be fulfilled with Hadrat's duʿā' and focus."

Effects of His Duʿā'

A woman came to Hadrat on one occasion and said: "The jinn came and took my daughter away. I resorted to many taʿwīdh and other similar procedures but they were of no use. I request you to focus your attention in this regard." After going into meditation for a long while, Hadrat said to her: "Your daughter will return at such and such time." Subsequently this is exactly what happened. When the daughter was asked about what transpired, she said: "I was in a certain desert when a saint held my hand and conveyed me here." Someone asked Hadrat: "When the woman requested you to help her, why did you fall silent and go into meditation. Why did you not say to her immediately that her daughter will return?" Hadrat replied: "I supplicated in Allāh's court that if my duʿā' and focus will be effective, I will do something in this regard. I was then informed via inspiration that my effort will be effective. That is when I informed the woman that her daughter will return." Every action of his used to be in line with Allāh's pleasure. Glory to Allāh!

Īmānī Far-sightedness

On one occasion two Shīʿah women came to him and expressed their wish to tread the Sufi way. By virtue of his insight, he gauged that they were Shīʿah so he said to them: "You must first repent from your evil beliefs and then you may tread this way." One of the woman acknowledged his greatness, repented and trod the Sufi way. The other was not inspired towards repentance.

One of Hadrat's devoted followers was overcome by his passions so his outer form came as a barrier between the man and the woman. The woman became terrified and took refuge in one corner. His devoted follower repented and due to his shame, he did not present himself to Hadrat for a long period of time.

Hadrat related: One day I went to visit the grave of Hadrat Hāfiz Muhammad Muhsin. On reaching there I went into meditation and in that state of mine, I saw that his body and shroud were intact, but the soles of his feet and the shroud covering that area were eaten by the soil. When I asked him the reason for this he replied: "On one occasion I had taken a rock which belonged to someone and placed it at the place of wudū'. I placed it there and thought to myself that when its owner arrives, I will give the rock to him. I placed my feet on that rock [I used that rock without it's owner's permission]. This is why the soil has eaten the soles of my feet."

The one who is more pious holds a higher and closer position with Allāh *taʿālā.*[1]

Spiritual Conditions And Traits

His khalīfah, Mirzā Mazhar Jānjānā *rahimahullāh*, describes some of his spiritual conditions and traits. They are quoted below to serve as admonitions.

Mirzā Mazhar Jānjānā *rahimahullāh* says: I was 18 years old when a man made mention of Hadrat's excellences in my presence. The moment I heard them, my heart yearned to have the honour of meeting him. Subsequently I got the honour of meeting him and found him to be a true saint. He followed the Sharīʿah strictly and the blessed Sunnah of Hadrat Muhammad Rasūlullāh *sallallāhu ʿalayhi wa sallam.* He was an

[1] *Maqāmāt Mazharī*, p. 227.

embodiment of Allāh's character. The blessed effulgence of his company was a purification for the heart and a source of comfort to my soul. I saw with the eyes of certainty that my objective is probably in this place. My dead heart was convinced that this is where I will be able to visualize Allāh *taʿālā*. Hadrat asked me: "Why have you come here?" I replied: "To benefit from you." Although it was against his habit to induct a person into the path without istikhārah, by the grace of Allāh *taʿālā*, he directed his attention onto my condition without any hesitation. Consequently, my five senses began engaging in the remembrance of Allāh *taʿālā*. It is from among his peculiar qualities that through his first focus, the five senses begin engaging in Allāh's remembrance, and the seeker becomes a recipient of Allāh's pure manifestation. Through the effect of his focus, my internal self was transformed in such a way that when I looked in the mirror I found myself looking at a form similar to his. This increased my love for him and my confidence in him became firmly embedded.

Expositions And Supernatural Feats

Mirzā Mazhar Jānjānā *rahimahullāh* used to say: Hadrat Sayyid Sāhib used to pay a lot of attention to the spiritual condition of his associates and he used to apprise them of their slip ups. One day my eyes fell on a strange woman. When I came to him he said: "I see the darkness of adultery in you. Your eyes probably fell on a strange woman." I focussed my attention immediately and saw the darkness of that unnecessary gaze within myself.

One day I met a drunkard on the way. When I went to Hadrat he said: "I see the darkness of alcohol inside you. You probably consumed some alcohol." He then focussed on my condition and the grime of alcohol was clearly visible. He said: "Meeting flagrant sinners

causes the internal self to become grimy." Allāh forbid! [If this is the case with merely meeting sinners] what can be said of the condition of those who commit sins!?

Note: I make an earnest duʿā' to Allāh *taʿālā* to protect us against committing sins and from the company of sinners. Āmīn. (compiler)

Hadrat used to observe the effulgence of the actions of his companions within them. If I had engaged in the dhikr of the kalimah tayyibah and then came to meet him, he would say: "Today you made the dhikr of the kalimah tayyibah." Similarly, if I went to him after engaging in durūd, he would say: "The effulgence of durūd is apparent on you today."

He said to me one day: "When engaging in durūd, you must also count the number of durūds." I asked: "How can the number be ascertained?" He replied: "The lights of durūd are seen separately like a flower with petals."

Mirzā Mazhar Jānjānā *rahimahullāh* used to relate: Hadrat asked me to pound liquorice on one occasion. As I was pounding it, he asked: "Has it become fine?" I replied in the affirmative. Hadrat rubbed it between his fingers and said: "It is not fine as yet." He added: "One must check [and verify] before saying anything so that he does not fall into the habit of speaking lies."

Note: Glory to Allāh! Look at how he emphasised abstaining from speaking lies. Abstaining from lying is generally disregarded nowadays. (compiler)

Mirzā Mazhar Jānjānā *rahimahullāh* used to say: Through the blessings of Hadrat's company, I acquired the internal spiritual conditions in a very short time. Through the acquisition of continuous feelings of love [for Allāh *taʿālā*], my heart was purified from love for anything or anyone else. The love for Allāh *taʿālā*

became firmly embedded in the heart and I had no love for anyone else. My yearning caused me to lose my sleep and comfort, and to have no interest in food. I would wander naked from head to foot in the deserted places. When I was overcome by hunger, I would eat a few leaves from the trees. I would spend most of my time in meditation.

Note: Glory to Allāh! These were indeed lofty spiritual conditions which Allāh *taʿālā* confers on his Auliyā'. Inspiration is from Allāh *taʿālā* alone. (compiler)

Mirzā Mazhar Jānjānā *rahimahullāh* used to say: I remained with Hadrat for four years. He gave me permission to teach the Sufi way, gave me a garment as a source of blessing, and advised me to act in accordance with the creed of the Ahl as-Sunnah wa al-Jamāʿah and to abstain from bidʿat.[1]

Selflessness

Hadrat Qādī Thanā'ullāh Sāhib Pānīpattī *rahimahullāh* writes in *Tuhfah as-Sālikīn*:

Hadrat Mirzā Mazhar Jānjānā *rahimahullāh* relates with regard to his shaykh, Sayyid Nūr Muhammad Budāyūnī *rahimahullāh*: There was a man who claimed to be a murīd of Hadrat. One day this man came before Hadrat and said many disrespectful things to him in a harsh manner. Hadrat did not give him any reply. The man came the next day so that he could obtain Hadrat's focus and benefit from him. I felt that I should punish him but Hadrat forbad me and devoted his attention to the man in the same way as he did to his sincere disciples. I was quite disturbed by this and asked Hadrat the reason for treating this man in the same way as his other sincere disciples. Hadrat said: "Mirzā Sāhib! If I reprimanded and scolded him, and

[1] *Maqāmāt Mazharī*, p. 261.

did not direct my attention to him Allāh *taʿālā* would have asked me: 'I placed a special effulgence as a trust in your heart. One of My servants came to you seeking that effulgence. Why did you deny him?' What reply could I have given to Allāh *taʿālā*? Could I have said that this man had been abusive towards me and this is why I denied him my attention? Would this reason have been acceptable?" I was still disturbed and remained silent for some time. After a few days Hadrat said to me: "O child! Although I treated him as a genuinely sincere person, Allāh *taʿālā* never considers a hypocrite equal to a sincere person:

وَاللّٰهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ

Allah knows those who lay things to waste and those who set matters right.[1]

The reality is known to Allāh *taʿālā*; He conveys blessings only to His sincere and courteous friends.[2]

Note: Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to relate this incident repeatedly in his assemblies so that the audience may learn a lesson and take admonition. (compiler)

Demise

He passed away on 11 Dhū al-Qaʿdah 1125 A.H. He is buried in Khām Delhi not far from the grave of Khwājah Nizām ad-Dīn *rahimahullāh*.[3]

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[1] Sūrah al-Baqarah, 2: 220.
[2] *Tuhfah as-Sālikīn*.
[3] *Hālāt Mashā'ikh Naqshbandīyyah Mujaddidīyyah*, p. 357.

Hadrat Shaykh Ghulām Naqshband Ghauswī Lucknowī (d. 1126 A.H.)

Hadrat Qādī Aṯ-har Sāhib Mubārakpūrī *rahimahullāh* (d. 1417 A.H.) writes in his scholarly work *Diyār Paurab Mei 'Ilm Aur 'Ulamā'*:

Thousands of 'ulamā' and erudite scholars were born in Shīrāz-e-Hind (Jaunpūr and surrounding areas) through whose efforts this city and surrounding villages and towns were inhabited by madāris and khānqāhs. This region was competing with Baghdad and Cordova (Qurṯubah).

Commencing with the Sharqī sultans of Jaunpūr to the sultanate of the Moguls, this entire period was an academic spring in Paurab. This was especially so during the rules of Sultan Ibrāhīm Shāh Sharqī, Shāh Jahān and Aurangzeb 'Ālamgīr where knowledge and scholars proliferated profusely. Aurangzeb devoted special attention to the scholars of Jaunpūr while he was a prince and also after ascending to the throne. His attention turned this entire region into a flourishing garden of knowledge. Maulānā Khayr ad-Dīn Muhammad Jaunpūrī *rahimahullāh* describes that era in the following words:

King Aurangzeb was a practising 'ālim. He accorded special value to the 'ulamā' and paid special interest to them from the days when he was still a prince. As was the case with the Sharqī sultans, the profusion of 'ulamā' and saints, and the large numbers of students and disciples created a unique academic and religious splendour in Jaunpūr. When 'Ālamgīr ascended the throne, he instructed the governor of Jaunpūr to investigate the conditions of the teachers and saints of the city, and he emphasised on him to provide him with immediate details about them. In this way, during the rule of 'Ālamgīr this region became a garden of

knowledge on the model of Iram.[1] All the old madāris in the surrounding cities and villages were revitalised and many new khānqāhs were constructed. In Jaunpūr itself, teaching and lecturing took place in every residential area; and madāris were built everywhere.

Mīr Abū al-Baqā' *rahimahullāh*, Sayyid Mubārak *rahimahullāh* and Mullā Hafīz *rahimahullāh* were delivering lessons in Muftī Mahallah. Maulānā Amīr ad-Dīn *rahimahullāh* was delivering lessons in Mahallah Shāh Madār. Mīr 'Abd al-Bārī *rahimahullāh* was delivering lessons in Mahallah Darībah. And the son of Mullā Mahmūd *rahimahullāh* was delivering lessons in Mahallah Sipāh. Furthermore, there was a madrasah in every district of Jaunpūr where teachers were imparting lessons to students. Every lane had a khānqāh where dervishes were steering the seekers of guidance.

Similarly, during the rule of 'Ālamgīr, thousands of 'ulamā' and saints were doing their work in their respective circles in the region of Paurab. The following were some of the eminent scholars who were contemporaries to each other: Hāfiz Amānullāh Benārsī (1133 A.H.), Qādī Muhibbullāh Bihārī (1119 A.H.), Mullā Qutb ad-Dīn Shamsābādī (1121 A.H.), Mullā Jīyūn Amethwī (Ahmad ibn Abū Sa'īd) (1130 A.H.), Sayyid Sa'dullāh Salūnī (1138 A.H.), Qādī 'Ismatullāh Lucknowī (1113 A.H.), Shaykh Ghulām Muhammad Lucknowī (1136 A.H.) and Shaykh Ghulām Naqshband Ghauswī Lucknowī (1126 A.H.)

The efforts and activities of these scholars in the field of education and teaching had turned this entire eastern region into a Dār al-'Ulūm. From among them, Hadrat Shaykh Ghulām Naqshband Ghauswī *rahimahullāh*

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[1] Iram is a famous garden in Arabia designed and built on the model of Paradise by Shaddad, an ancient king of Yemen.

enjoyed a distinguished position by virtue of his achievements in the field of education. He was a resident of the eastern region of present day Aʿzamgarh, in the town of Ghausī, district Ma'u. His contemporaries who hailed from the same region included the following well-known scholars: Shaykh Ismāʿīl ibn Maulānā Abū al-Khayr Bhīrwī (1106 A.H.), Shaykh ʿAbd al-Laṭīf Mathanpūrī (Nizāmābād), Mīr Qiyām ad-Dīn Shagarwī (1128 A.H.), Shaykh Murtadā Charyātkautī (1109 A.H.) and Shaykh Muhammad Shāh Bhīrwī (1114 A.H.). All these seniors were imparting knowledge and cognition in their madāris and khānqāhs within a radius of 15-20 miles.

However, Shaykh Ghulām Naqshband *rahimahullāh* left Ghausī and went to Lucknow where he continued his efforts. Due to his blessings and contributions in the field of teaching and education, the Shaykh enjoyed a distinguished position among his contemporaries. Through his students, especially Mullā Nizām ad-Dīn *rahimahullāh*, the whole of India is enjoying his educational blessings to this day. At present, we intend presenting a short biography of this proficient shaykh.

Name, Lineage And Family Background

The lineage of Hadrat Maulānā Shaykh Ghulām Naqshband ibn Maulānā Shaykh ʿAtā'ullāh ibn Shaykh Qādī Habībullāh ibn Shaykh Ahmad ibn Shaykh Diyā' ad-Dīn ibn Shaykh Yahyā ibn Shaykh Sharaf ad-Dīn ibn Shaykh Nasīr ad-Dīn ibn Muftī Husayn ʿUthmānī Asfahānī Ghauswī Jaunpūrī Lucknowī *rahimahullāh* goes up to Amīr al-Mu'minīn Hadrat ʿUthmān ibn ʿAffān *rahimahullāh*. He is from the progeny of Hadrat Abān ibn ʿUthmān *radiyallāhu ʿanhu* or Hadrat ʿUmar ibn ʿUthmān *radiyallāhu ʿanhu*.

From his attribution to Isfahan it is learnt that his forefathers left Arabia and settled down in Isfahan. From there, one of his elders came to India and settled

down in Jaunpūr. His biographers are silent with regard to who this elder was and when he arrived. What is certainly known is that the Shaykh's grandfather, Qādī Habībullāh *rahimahullāh*, was appointed as the judge in Ghausī and remained in this town.

Birth And Early Life

Shaykh Ghulām Naqshband was born in Ghausī before his father's stay in Lucknow. He was born on 19 Dhū al-Hijjah 1051 A.H. The following is stated in *Nuzhatul Khawātir*:

ولد لإحدى عشرة بقين من ذي الحجة سنة إحدى وخمسين وألف بقرية كهوسي.

He was born on 19 Dhū al-Hijjah 1051 A.H. in the village of Ghausī.

Previously this village was under the district of A'zamgarh but is now included under the district of Ma'u.

According to Āzād Balgrāmī, the father received spiritual inspiration to name his son Ghulām Naqshband. He spent his childhood in Ghausī and grew up in the religious, scholarly and spiritual environment of his house. He lost his father when he was 11 years old and went under the training and tutorship of Mīr Muhammad Shafī' *rahimahullāh* who was a devoted student of his father.

A Glad Tiding During His Student Days

Shaykh Ghulām Naqshband *rahimahullāh* relates: While I was still in my early student days, I saw Rasūlullāh *sallallāhu 'alayhi wa sallam* in a dream. He was opening the buttons of my chest with his blessed hands. In the same dream I deduced its interpretation, viz. Rasūlullāh *sallallāhu 'alayhi wa sallam* was

opening my chest and opening the door to knowledge for me.

After his father's demise in 1063 A.H., the Shaykh remained in the service of Mīr Muhammad Shafiʿ *rahimahullāh* and studied entirely under him from beginning to end. He completed all the prescribed sciences by the age of 18. Thereafter, he went to his father's mentor, Shaykh Pīr Muhammad Jaunpūrī Lucknowī *rahimahullāh*, studied for a short while under him to obtain his blessings, and received a graduation certificate from him. The Shaykh was 21 years old at the time. Āzād Balgrāmī writes:

> Shaykh Sāhib remained under the tutorship of his father's student, Mīr Muhammad Shafiʿ *quddisa sirruhu*, from beginning to end and strove to acquire excellences and virtues. He gained proficiency in all the sciences by the age of 18. At the age of 21 he read the graduation chapter as a source of blessings under the shaykh of his shaykh, Hadrat Pīr Muhammad *quddisa sirruhu*.

Comprehensiveness

Shaykh Ghulām Naqshband combined knowledge with cognition, and the Sharīʿah with the Tarīqah. In addition to the religious sciences, he was considered to be the most senior scholar of his region and in his era in the rational sciences, literary sciences, grammar, language, Arab poetry, conflicts of the Arabs and literature. He was a teacher, spiritual mentor, author and poet at one and the same time. His excellent qualities caused the students of sciences and the seekers of spirituality to flock to him. Āzād Balgrāmī writes in *Ma'āthir al-Kirām*:

> He was an ʿAllāmah who combined the unique sciences which convey one to Allāh *taʿālā* and the mysteries behind the hidden sciences.

Subhatul Marjān states:

هو أوحد الزمان، والجامع بين العلم والعرفان.

He was matchless in his era. He combined knowledge with cognition.

Tadhkirah ʿUlamā'-e-Hind states:

> He was matchless in his era and he combined the Sharīʿah with the Tarīqah.

The author of *Nuzhatul Khawātir* writes:

الشيخ العالم الكبير العلامة كان من كبار الأساتذة، لم يكن في زمانه أعلم منه بالنحو واللغة والأشعار وأيام العرب وما يتعلق بها، متون أعلى علوم الحكمة.

He was a shaykh, a senior scholar, an ʿAllāmah and from among the senior teachers. There was no one in his era who was more knowledgeable than him in grammar, language, poetry, the conflicts of the Arabs and whatever is related to all this. He knew a major portion of philosophical sciences.

Shaykh Sāhib completed his studies at the age of 21 in the year 1072 A.H. When Shaykh Pīr Muhammad passed away in 1085 A.H. he became his deputy and occupied himself in teaching, lecturing, instructing and inducting. About 12-13 years before this were most probably spent in teaching. From 1085-1126 A.H. – a continuous period of 40 years – he occupied the place of his mentor and rendered academic and religious services.

The Demise of Shaykh Pīr Muhammad

After the demise of Hadrat Shaykh Pīr Muhammad *rahimahullāh*, the deputyship of Shaykh Ghulām Naqshband proved blessed for his religious and academic life. He enjoyed wide popularity and acceptance after it. In this regard, the sincerity and devotion which was demonstrated by Mīr Muhammad Shafī' *rahimahullāh* – who was his father's student and his own teacher – serve as a great lesson for students.

Āzād Balgrāmī *rahimahullāh* states in *Ma'āthir al-Kirām* and details in this regard are to be found in *Subhatul Marjān* that when Shaykh Pīr Muhammad *quddisa sirruhu* passed away, all his khulafā' and disciples unanimously decided to select Mīr Muhammad Shafī' *rahimahullāh* as his deputy. They prepared his seat with its special carpet and left it aside while they awaited his arrival from Delhi. Mīr Muhammad Shafī' came to Lucknow and wanted his special student, Shaykh Ghulām Naqshband, be appointed as the deputy instead of himself. However, he concealed this thought to the extent that he did not inform even Shaykh Ghulām Naqshband about it. He set aside a day for this function. When the people assembled, he laid the special carpet before the khulafā' and disciples. He then held Shaykh Ghulām Naqshband by his hand and seated him on the carpet. He then sat respectfully before him as would a disciple before his mentor. On seeing this, all those who were present followed suite.

Āzād Balgrāmī *rahimahullāh* writes:

> The rank and position of Shaykh Ghulām Naqshband must be deduced from this. Mīr Sāhib considered him a worthy person for the post of deputy, seated him in his shaykh's place, and himself followed the protocol of a murīd before a shaykh. The fact of the matter is that Shaykh Ghulām

> Naqshband *rahimahullāh* conferred a special effulgence to this post and became a sanctuary for the students and seekers of the external and internal sciences. Through the blessings of his training, he embellished an entire world with his academic and spiritual excellences. The chain of study of most 'ulamā' and scholars of the present age end with him.

Teaching And Lecturing

Shaykh Ghulām Naqshband *rahimahullāh* enjoyed wide popularity among his contemporaries as regards his services in the field of education, the large number of students who went to him, and the wide extent of his academic contributions. During his time, there were many 'ulamā', scholars and saints in the Paurab region who were occupied in teaching and instructing. However, he distinguished himself in the extent and scope of his teaching influence.

The following is stated in *Tadhkirah 'Ulamā'-e-Hind*:

> Shaykh Sāhib devoted his entire life to teaching and instructing students. A large group of distinguished students was trained under him and succeeded. The educational lineage of most of the 'ulamā' of India ends with him.

The author of *Nuzhatul Khawāṭir* describes his services in the field of education with the following comprehensive statement:

كان من كبار الأساتذة

He was from among the senior teachers.

Shaykh Ghulām Naqshband *rahimahullāh* took the place of Shaykh Pīr Muhammad *rahimahullāh* after the

latter's demise and continued the programme of education for about 40 years. This 40-year period is the essence of his academic life. The large number of students in his class and his academic programme revived the memories of Malik al-'Ulamā' Qādī Shihāb ad-Dīn Daulatābādī *rahimahullāh*. Countless students came to his classes, departed from them as eminent scholars and themselves became famous scholars in their respective regions. However, from this entire group, Mullā Nizām ad-Dīn *rahimahullāh* (d. 1161 A.H.) – the founder of the Dars-e-Nizāmī – proved to be Shaykh Sāhib's most genuine representative and deputy. It was through him that Shaykh Sāhib's educational lineage proliferated and continued throughout India.

Love And Affection Towards Students

Shaykh Ghulām Naqshband *rahimahullāh* was a very affectionate teacher. He used to acknowledge the knowledge and excellence of his students, make du'ā' for their progress and wish them well. This affection of the teacher resulted in the students enjoying immense blessings. One example is related in this regard. Mīr 'Abd al-Jalīl Balgrāmī was a distinguished student of Shaykh Sāhib. The latter used to openly acknowledge his excellence and knowledge, and constantly spoke in praise of him.

Strictness in Matters Related to The Sharī'ah

Shaykh Ghulām Naqshband *rahimahullāh* was nurtured in a purely religious and academic environment. His grandfather was a judge of Ghausī and a murīd of Mīr 'Alī 'Āshiqān Sarā'īmīrī *rahimahullāh*. He combined the Sharī'ah with the Tarīqah. Together with proficiency in the traditional and rational sciences, his father occupied a distinguished position in piety. He had a spiritual bond with Shaykh 'Abd al-Quddūs Nizāmābādī *rahimahullāh*

and Shaykh Pīr Muhammad Lucknowī *rahimahullāh*. In short, Shaykh Sāhib's house was a confluence of knowledge and cognition where the instructions and prohibitions of the Sharīʿah were strictly adhered to. In addition to being a distinguished scholar and teacher, Shaykh Sāhib was an expert in the spiritual sciences. He permitted no concessions whatsoever in matters related to the Sharīʿah. At the same time, the power of his Dīnī knowledge contained the exquisiteness of Sufism. He would reprimand severely when the Sharīʿah was trampled, but would display absolute affection and warmth after the person repented. *Ma'āthir al-Kirām* states:

> His mind and temperament were always occupied in the preservation of the Sharīʿah. In accordance with the teaching of "love for Allāh's sake and detestation for Allāh's sake" he would be inflamed if any person broke a command of the Sharīʿah. And if the man was inspired towards repentance, he would become eligible for even more love and affection than before.

Subhatul Marjān states:

وكان الشيخ حاميا لحمى الشريعة الغراء وحارسا لبيضة الملة البيضاء

The Shaykh was a defendant of the sanctity of the splendorous Sharīʿah and a guardian of the illustrious Islamic creed.

Ma'āthir al-Kirām and *Subhatul Marjān* relate that one day a Qalandar who had divested himself of the restrictions of the Sharīʿah attended Shaykh Sāhib's assembly. Shaykh Sāhib expressed his disapproval by saying:

> This breed of people will neither be blessed with seeing Allāh *taʿālā* nor the intercession of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

When the Qalandar heard this, he audaciously retorted: "Shaykh! We Qalandars will be blessed with seeing Allāh *taʿālā* and receive the intercession of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. However, you people will not receive anything." Shaykh Sāhib asked him the reason, he replied: "People like you have not committed sins throughout their lives. Thus, you will enter Paradise directly without any accounting. On the other hand, we Qalandars are immersed in disobedience. We will therefore be presented before Allāh *taʿālā*. And we, this small group of sinners, will get the intercession of Rasūlullāh *sallallāhu ʿalayhi wa sallam*." The moment Shaykh Sāhib heard this, he was overcome by softness and his harshness changed to leniency. But this does not mean that Shaykh Sāhib believed in the same concept. The fact of the matter is that it is not permissible to do anything which earns Allāh's wrath while relying on His mercy and Rasūlullāh's intercession.

Poetry

Shaykh Ghulām Naqshband *rahimahullāh* was a poet and litterateur. He was a famous scholar of the literary sciences and an expert in Arab poetry and the conflicts of the Arabs. He enjoyed a distinguished position in Arabic poetry in India. His poetry contained ancient influences and was to a large extent free from non-Arab influences.

Students

The multifarious personality of Shaykh Ghulām Naqshband *rahimahullāh* held an eminent position in the field of teaching and lecturing. He had a popular circle of students. Many erudite scholars studied under him. The academic lineage of most Indian 'ulamā' ends

with him. He was an expert in the fields of jurisprudence, principles of jurisprudence, Arabic literature, logic and philosophy. According to Āzād Balgrāmī, an entire world of students benefited from him. He imparted the Islamic sciences for approximately 40 years from 1085 A.H. to 1126 A.H. Thousands of students studied under him during this period. These include Mullā Nizām ad-Dīn Lucknowī (d. 1133 A.H.) – the founder of the Dars-e-Nizāmī – and Muftī Sharaf ad-Dīn Lucknowī (d. 1133 A.H.).

Written Works

In addition to being a teacher and lecturer, Shaykh Ghulām Naqshband was a prolific writer. He wrote books on various sciences and topics. His biographers list the following of his written works:

1. Anwār al-Qur'ān which is a tafsīr with marginal notes of one quarter of the Qur'ān.
2. Furqān al-Anwār.
3. Tafsīr Sūrah al-A'rāf with marginal notes.
4. Sūrah-e-Karīm.
5. Tafsīr of Sūrah Tāhā.
6. Tafsīr of Sūrah Muhammad.
7. Tafsīr of Sūrah Yūsuf.
8. Tafsīr of Sūrah ar-Rahmān.
9. Tafsīr of Sūrah an-Naba' with marginal notes.
10. Tafsīr Sūrah al-Kauthar.
11. Tafsīr Sūrah al-Ikhlās.
12. Tafsīr of *Allāhu Nūr as-Samāwāt wa al-Ard.*

Demise

The biographers concur that Shaykh Ghulām Naqshband *rahimahullāh* passed away in the end of

Rajab 1126 A.H. in Lucknow and was buried near his teacher's grave, Hadrat Shaykh Pīr Muhammad Lucknowī *rahimahullāh*, at Tīlah Pīr Muhammad Shāh. He was born in Dhū al-Hijjah 1051 A.H. He was thus about 75 years old at the time of his demise. May Allāh *ta'ālā* shower His mercy on him.

Offspring

From his children we know of just one son, Shaykh Ahmad, who occupied his father's seat in the madrasah and khānqāh. He was born in Lucknow. He first studied under his father and completed his studies under Mullā Nizām ad-Dīn *rahimahullāh*. He then began teaching in the madrasah and khānqāh of Shaykh Pīr Muhammad *rahimahullāh* and continued his father's programme of teaching. Like his father, Shaykh Ahmad, distinguished himself in the fields of jurisprudence, principles of jurisprudence, Arabic and other sciences. Many 'ulamā' benefited from him. He passed away in 1159 A.H. and his son, Shaykh Qutb al-Hudā, took care of the teaching and lecturing.[1]

Note: It is a matter of great pride for us that Ghausī which is just three kilometres to the north of our village is the place in which such a great scholar was born. To the south of our village is Fatahpūr Tāl Narjā, which is the place where Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* was born. This is the grace of Allāh *ta'ālā* which He confers on whomever He wills. However, we could not establish in which residential area his house was situated. It is most likely that he was born in the Qādī Pūrān Mahallah and his family people must have resided there. Allāh *ta'ālā* knows best. (compiler)

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[1] *Diyār Paurab Mei 'Ilm Aur 'Ulamā'*, p. 425.

Hadrat Shaykh ʿAbd al-Ahad Sirhindī (d. 1126 A.H.)

Name And Lineage

His name is ʿAbd al-Ahad and is known as Shāh Gul. His father's name is Khāzin ar-Rahmah Shaykh Muhammad Saʿīd ibn Mujaddid Alf Thānī Sirhindī *rahimahullāh*. He is the grandson of Shaykh Mujaddid Alf Thānī *rahimahullāh*.

Birth

He was born in 1049 A.H. in Sirhind.

Merits

His father, Shaykh Muhammad Saʿīd, loved him dearly and used to refer to him as "Gul". Subsequently, he came to be known as Shāh Gul.

His fortunate temperament and being in the progeny of saints demanded that he be particular about salāh and fasting from a tender age.

As per the custom of his family, he completed the external sciences by the age of 17. Also at this age he was honoured with accompanying his father for hajj. He compiled a travelogue which contains his experiences on the journey and descriptions of the Haramayn Sharīfayn. It was written in the Arabic language and its eloquence was astounding.

He was almost 21 years old when his father departed from this world. However, he had traversed the various levels of Sufism by this age and had reached the level of perfection.

After his father's demise, he benefited from the company of his honourable uncle, Hadrat Khwājah Muhammad Maʿsūm *rahimahullāh*. There was a major difference in the programme of instruction and training between these two brothers (Khwājah Muhammad Saʿīd

rahimahullāh and Khwājah Muhammad Maʿsūm *rahimahullāh*), but he proved to be a confluence for both affiliations.

He has a lengthy list of excellent qualities, supernatural feats and glad tidings. Biographers have written a lot in this regard. Although we believe that the supernatural feats of the Auliyā' are true, this book cannot encompass the shore-less ocean of his feats.

Respect

Respect for seniors is a great fortune and the stepping stone to all other fortunes. Hadrat Khwājah Muhammad Maʿsūm Sāhib used to respect his elder brother to the extent that if he saw his conveyance approaching, he would stand up. He would not eat the fruit of his house without first offering it to his brother. Hadrat Shaykh ʿAbd al-Ahad Sāhib *rahimahullāh* would not turn his back towards the seat of his uncle and shaykh, Hadrat Khwājah Muhammad Maʿsūm Sāhib even if the latter was not seated there.

Note: It was because of this respect that he reached such a lofty position. Respect of this level is very rare nowadays. This is why we are deprived of spiritual excellences. (compiler)

The Merit of Eating Halāl

The doors of spiritual excellence are not opened in the absence of halāl food. Consuming halāl is the first prerequisite for the acceptance of duʿā's. Hadrat *rahimahullāh* was extremely cautious in this regard. One of his murīds came to him one day so he said to him: "I am getting a stench from you. You probably ate harām." The murīd replied: "I abstain completely from harām. However, I accompanied someone to the meal of a worldly person." Hadrat *rahimahullāh* said: "You must fast for three days and you can come to me for my attention after that."

Note: Glory to Allāh! This is how seekers are trained and tutored, and on account of which they are honoured with spiritual treasures. (compiler)

Supernatural Feats

The governor of Sirhind committed an excess against the public which disturbed Hadrat *rahimahullāh*. That same week the governor was issued with a reprimand from the king. He came to Hadrat, repented over his actions and begged him to make duʿā' for him. Hadrat gave him the glad tiding that the king will pardon him his error on such and such day. It happened as foretold.

The same governor presented an orchard and some rare gifts to Hadrat *rahimahullāh* but he returned them because they were of a doubtful nature.

Note: Glory to Allāh! Look at the extent of his abstention from doubtful things! This is why our elders consider halāl food to be essential for those treading this path. (compiler)

Patience And Tolerance

Patience, tolerance, pardon and good character are the greatest components of a perfect believer. However, the patience of a Walī is a cause of destruction for the one who is disrespectful of him. May Allāh *taʿālā* protect us.

On one occasion a woman made disparaging remarks in the presence of Hadrat. He bore them patiently. After a short while he addressed one of those who was present and said: "Slap her." The man hesitated. The woman fell down suddenly and died. Hadrat *rahimahullāh* then addressed the man and said: "Your hesitance caused the woman's death. When she made disparaging remarks and I bore them patiently, I saw Allāh's self-respect moving towards revenge. I wanted to exact revenge from my side so that Allāh's wrath

does not befall her. However, this did not happen and so she died."

Note: We make duʿā' to Allāh *taʿālā* to first of all save us from causing harm to the saints. Secondly, if we do commit such an excess, Allāh *taʿālā* must pardon us through His grace and protect us against His wrath. Āmīn. (compiler)

A Dream

It is reported that he decided to go into seclusion and put an end to the coming and going of people. His brother, Shaykh Saʿd ad-Dīn *rahimahullāh*, saw a dream in which he was standing in the court of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. A man said: "O Rasūlallāh! Gul wants to go into seclusion. What is your ruling in this regard?" Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Tell Gul to defer his seclusion because we have handed over the work of the world to him." When Hadrat heard this dream, he sought refuge in Rasūlullāh's court. It was gauged that Rasūlullāh *sallallāhu ʿalayhi wa sallam* was not happy about his going into seclusion and giving up his programme of instruction and guiding people.

He relates: "One night I was made to walk through the gardens of Paradise when I entered it. I went close to a large pond in which fountains were flowing. A few drops fell onto my body. The effect of this was that a sweetness permeated my entire body." He adds: "Over 12 years have passed since that happened but I still perceive that sweetness."

He said on one occasion: "I learnt from Allāh *taʿālā* that I was to experience internal and external victories very soon." During the same period, Hadrat travelled through the villages of Sirhind. He went into a trance-like condition and became absolutely silent to the extent that if it became essential for him to speak, he

would do it with the words or verses of the Qur'ān. When he regained his senses and directed himself to the seekers, some of his close associates asked him about what had happened. He replied: "By the grace of Allāh, this insignificant person has been conferred with the garment of Allāh's pleasure. [This was the internal or spiritual victory]. The external or physical victory took the form of the princess Zayb an-Nisā' sending 5 000 rupees for the khānqāh without my even imagining or expecting this.

Note: Hadrat makes mention of his spiritual victory and also of his physical victory in the form of the money which he received from Zayb an-Nisā'. We make du'ā' to Allāh *ta'ālā* to bless our progeny and associates with spiritual and physical victories. This is certainly not difficult for Allāh *ta'ālā*. (compiler)

It is reported that he said: "Two sons will be born to my brother, these will be their names and this is what they will look like." He said this at a time when his brother was not even married as yet. Subsequently when he did get married, two sons were born to him and they looked just as how Hadrat had described. They were also given the names which he had foretold.

It is said that if anyone requested him to make du'ā' for a male offspring, then together with giving the person the glad tiding of a male child, he would also describe what the child would look like. And it would happen as foretold.[1]

Demise

He passed away on 27 Dhū al-Hijjah 1126 A.H. after suffering from urine incontinence. He was 78 years old at the time. He was buried on the eastern side of

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[1] *Tadhkirah Mashā'ikh Naqshbandīyyah*, p. 280.

http://www.maktabah.org

Hadrat Khwājah Muhammad Maʿsūm's masjid in Sirhind. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *ʿUlamā'-e-Hind Kā Shāndār Mādī*, vol. 1, p. 297.

Hadrat Mullā Muhammad Hafīz Jaunpūrī (d. 1128 A.H.)

Name And Lineage

His name is Muhammad Hafīz and his father's name is Abū al-Baqā' ibn Durwesh Muhammad Husaynī.

Merits

He studied the external sciences from beginning to end under his uncle, Muftī Sayyid Mubārak *rahimahullāh*, and was acknowledged as a powerful scholar and a researcher within a short period of time. His scholarliness was highly regarded in the world. He was a man of simple ways and a man of piety. He did not occupy himself in works apart from teaching, lecturing and the remembrance of Allāh *ta'ālā*. His heart despised the world. When Sultan 'Ālamgīr heard of his academic acumen, he wrote an ardent letter requesting him to come to Delhi, but he replied in the negative. Sultan 'Ālamgīr eventually sent one of his close associates to Mullā Muhammad Hafīz who presented himself before the latter, expressed the king's yearning to meet him, and convinced him to come to Delhi.

An Admonitory Incident

At the time when Hadrat Mullā Muhammad Hafīz was entering Delhi, a dead person who had just eaten betel leaf and on whom the traces of a smile were visible was seen lying near the 'Alī Mardān Khān river. A liberal-minded dervish held Mullā Muhammad's palanquin, pointed towards the dead man and recited the following poem:

> The life of this world has no eternity. Look, the smile has been followed by worry. A flower has blossomed and wilted. This is the nature of this world and life in it.

Hadrat Mullā Muhammad Hafīz was severely affected by this poem and was so immersed in it that he turned the palanquin in the direction of Jaunpūr. He did not bother in the least about the king's ardent desire to meet him. He returned to Jaunpūr and spent the rest of his life in seclusion, relying solely on Allāh *taʿālā*.

The Effect of The Company of The Auliyā'

The impressive effect of his company was that bad character used to be transformed into noble character. Those who made disparaging remarks about him became rejected in Allāh's court. Maulānā Rūm *rahimahullāh* said: "If I were to explain the effect of the company of the Auliyā' until the day of Resurrection, I will not be able to complete my explanation." He says in a couplet that the Auliyā' of Allāh *taʿālā* convey a message to the hearts and enable them to listen to divine mysteries. The Auliyā' have a royal temperament and desire the service of their murīds so that the latter could be reformed. Special forms of dhikr are not enough for a murīd. It is necessary for him to imbibe the mannerisms of the shaykh. When he obeys his shaykh in totality, the latter conveys the trust of affinity with Allāh *taʿālā* to the murīd. Anyone who received spiritual treasure received it through service and respect.

Understand this point well: Respect, honour and a sincere bond with the shaykh are essential. Inappropriate etiquette with him will not bring about the condition of gratitude in the murīd.

Demise

Hadrat Mullā Hafīz Jaunpūrī *rahimahullāh* passed away on 30 Shawwāl 1128 A.H./1715. He was buried

in Jaunpūr. His grave is situated in the Muftī Mahallah of the city.[1]

[1] *Tārīkh Shīrāz-e-Hind Jaunpūr*, vol. 2, p. 1681.

Hadrat Shaykh Ahmad Mullā Jiyūn Amethwī (d. 1130 A.H.)

Name And Lineage

His name is Ahmad and is known as Mullā Jiyūn. His father's name is Shaykh Abū Saʿīd who was from the progeny of Shaykh ʿAbdullāh Makkī *rahimahullāh*.

Birth

He was born on 25 Shaʿbān 1047 A.H. on a Tuesday morning in Amethī.

Education

He was tutored in the lap of his father. He completed memorizing the Qur'ān when he was seven years old and became occupied in studying other sciences. His father passed away when he turned 13. He studied most of the prescribed texts under Shaykh Muhammad Sādiq Satrakhī *rahimahullāh* and a few under Maulānā Lutfullāh Kaurah Jahānābādī *rahimahullāh*. He completed his studies at the age of 22 and began teaching in his city upon completion.[1]

Merits

Hadrat Mullā Sāhib was a very simple man who despised customary formalities. He had a very powerful memory. He knew entire sections of the prescribed texts by heart. He could remember lengthy poetic compositions after listening to them just once. He spent his entire life in teaching, lecturing, and writing and composing books.[2]

Hadā'iq Hanafīyyah describes his merits as follows:

He was a jurist, a Hadīth expert, a scholar of the principles of religion, one who combined the rational

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[1] *Nuzhatul Khawātir* (Urdu translation), vol. 6, p. 47.

[2] Maulānā Sayyid Muhammad Miyā Dehlawī: *'Ulamā'-e-Hind Kī Shāndār Mādī*.

and traditional sciences, an eminent scholar of his time, and a teacher of Hadrat Aurangzeb ʿĀlamgīr. His lineage goes up to Hadrat Abū Bakr Siddīq *radiyallāhu ʿanhu* – the first caliph of Islam. He was born in Amethī which falls under the jurisdiction of Lucknow. He completed memorizing the Qur'ān at the age of seven and then studied under various ʿulamā' in the surrounding areas. He finally presented himself before Maulānā Lutfullāh Kaurah Jahānābādī *rahimahullāh* in Fatahpūr Hansūh district. He remained with him until the age of 16 when he completed studying the religious sciences and intricate arts. When he was 21 years old, he wrote *Tafsīr Ahmadī* which was an explanation of juridical injunctions extracted from the Qur'ān. He then visited the Haramayn Sharīfayn. While in Madīnah Munawwarah, some students requested him to write a commentary to *Usūl Manār* which he did when he was 58 years old, and named it *Nūr al-Anwār*. This commentary was widely accepted by the ʿulamā' and included in the syllabus of the Dars-e-Nizāmī. May Allāh *taʿālā* reward him.

In his *Tārīkh Jaunpūr*, Sayyid Muhammad Iqbāl Jaunpūrī *rahimahullāh* describes his merits and virtues as follows:

He was listed among the greatest ʿulamā' and most erudite scholars during the rule of Shāh Jahān. However, he was well-known by the name of Mullā Jiyūn. He was embellished with all the internal and external sciences. He occupied a lofty position as regards abstinence, piety and adherence to the Sharīʿah and Tarīqah. He remained strictly aloof from name and fame. Reliance on Allāh *taʿālā* was his hallmark.

The Invitation of Shāh Jahān

Biographers relate that Shāh Jahān was searching for a teacher for his son, Aurangzeb, who, in addition to

teaching him the external sciences would be able to tutor him in noble character, mannerisms and the ways of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. That teacher must be able to mould him in the true Islamic mould, and make him a genuinely religious Muslim.

Shāh Jahān first searched for such a teacher in Delhi and surrounding areas, but no one could fulfil these prerequisites. He then focused his attention on Jaunpūr and summoned its governor. The king then relayed his thoughts to him. The governor of Jaunpūr knew Hadrat Mullā Jiyūn *rahimahullāh* personally and had a lot of confidence in him on account of his abstinence and asceticism. However, the governor felt intimidated by the court 'ulamā' so he could not say anything about Hadrat Mullā Jiyūn Sāhib *rahimahullāh* and returned to Jaunpūr. He then proceeded to Hadrat Mullā Sāhib and conveyed the king's intention to him. Hadrat Mullā Sāhib blankly refused to go to Delhi. The governor persisted and eventually convinced him to go. He sent him to the city, wrote to the king about his qualities and related many incidents which portray his knowledge and excellence. The king was overwhelmed by him and was overtaken by his simplicity.

Note: Just ponder over the concern which a king had over the education and training of his son! Look at his attention to obtaining the services of a qualified teacher and an expert mentor and tutor. Such concern is very rare today. (compiler)

Hadrat Mullā Jiyūn *rahimahullāh* was a simple and easy-going Muslim who used to occupy himself in dhikr and spiritual practices. He said as-salāmu 'alaykum in a loud voice and stood at the entrance. The king looked at him from head to toe several times, summoned for his son, Aurangzeb, and introduced him to Mullā Jiyūn. Aurangzeb took Mullā Jiyūn into the royal palace. The king then appointed him to the post of

atālīq – private tutor – which he carried out very beautifully. Gradually, the king, the ministers, courtiers and other royal dignitaries became the disciples of Hadrat Mullā Jiyūn *rahimahullāh*.

Note: It was the blessing of the Sunnah that the king was impressed by him despite his offering the salām so bravely. May Allāh *taʿālā* inspire us to practise on all the Sunnahs, especially offering salām which is such an important Sunnah yet even the elite disregard it.

Aurangzeb Requests Mullā Jiyūn to Come to Delhi

Later on when Aurangzeb ascended the throne, he wrote a letter to Hadrat Mullā Jiyūn *rahimahullāh* in which he stated that he could not come personally to Jaunpūr because of his preoccupation with serving the sultanate and carrying out royal functions. He added: "It is also disrespectful of me to request Hadrat to come to Delhi." This statement was so filled with sincerity, honesty and respect that Mullā Jiyūn was affected by it and got ready to leave for Delhi. He informed the king of his intended day and time of arrival but could not reach due to some reason. He did reach Delhi a few days later. The king and his courtiers welcomed him with absolute respect and arrangements were made for his stay within the royal palace. Mullā Jiyūn presented the king with a roll of cotton material as a gift and said: "My mother read the kalimah tayyibah on each warp of this fabric and durūd sharīf on each weft when she was weaving it. It was then completed with halāl money. Aurangzeb placed this blessed roll of material against his eyes, kissed it and placed it on his head. He then called the guard of his safe-house and asked him to keep it safely. His mother had also prepared *gulgulās*[1] with halāl earnings and sent them for the king. The king was most pleased by these gifts. This is the

[1] Sweet cakes fried in ghee.

bounty of Allāh *taʿālā* which He confers on whomever He wills.

Note: Glory to Allāh! Look at his respect towards his teacher when he valued such a small gift. The royal court has far more valuable fabrics, yet the king's nobility prompted him to value both gifts tremendously. May Allāh *taʿālā* reward him. (compiler)

Fulfilling The Needs of The Needy

Hadrat Mullā Jiyūn *rahimahullāh* saw to the needs of the needy through Aurangzeb *rahimahullāh*. He used to present their needs personally to the king and note his rulings. Two incidents are presented to serve as examples:

First incident:

Hadrat Mullā Jiyūn Sāhib *rahimahullāh* met the king and proceeded towards his quarters. In the meantime, the king proceeded to his palace to take a rest. When Mullā Jiyūn reached the threshold of the palace, he met a distressed beggar who cried profusely and said: "I have been coming here repeatedly, but no one is conveying my petition to the king." Mullā Jiyūn was quite affected, took the beggar's petition, and proceeded straight to the king's resting place without informing anyone. He said: "Aurangzeb! Issue your order on this petition and remove the distress of this beggar. I am sorry to disturb you at this time but I have been severely affected by this man's distress." Aurangzeb stood up immediately when he saw him and wrote his order on the petition. He ordered the palace guards that there are to be no obstacles for him [Mullā Jiyūn]. Aurangzeb then turned to Mullā Jiyūn and said: "You may come here whenever you like without any hesitation." Mullā Jiyūn left the palace while making duʿā' for Aurangzeb and handed over the petition to the beggar.

Second incident:

An old woman described her problems with much pain and emotion to Hadrat Mullā Sāhib *rahimahullāh*. She said: "I come here to the king to present my needs but no one shows any mercy to an old weak woman." Hadrat Mullā Sāhib took her petition, proceeded to the king and said: " O Aurangzeb! Write an order of acceptance on this woman's petition." The king got up and kissed his beard with much respect. He wrote the order immediately and gave it to him. He then issued a stern warning to those who were guarding the entrance to certainly convey the needs of the needy to him. Aurangzeb appointed a person specifically for this job.

Note: These incidents portray the king's concern for the welfare of the poor and needy. They also prove the immense respect which he had for his teacher. They are especially demonstrative of his affection and love towards the needy. If this was his attitude towards all his subjects, how can such a king who was a just ruler in the true sense of the word ever commit excesses and tyrannies against the general public, whether Muslim or non-Muslim. Whatever stories of oppression and tyranny which the enemies of Islam spread about ʿĀlamgīr *rahimahullāh* are most certainly lies and fabrications. In fact, this is a conspiracy to create disharmony and conflict among our fellow countrymen. We seek refuge in Allāh *taʿālā*.

The fact of the matter is that impartial non-Muslim writers have presented many examples and proofs of Auranzeb's magnanimity, justice and generosity. I wish our fellow countrymen would read them so that the reality may become clear and evil thoughts about him are removed. (compiler)

Hadrat's Immense Love For Rasūlullāh

The September 1931 issue of the periodical, *Sāqī*, relates that one night after completing his spiritual practices, the king said to Hadrat Mullā Sāhib: "Hadrat! I do not fall asleep unless the light in the room is on. I cannot sleep in darkness. I am worried about how I would be able to sleep in the darkness of the grave." He replied: "O Aurangzeb! Your worry is valid but the reality will be exposed to you when you are buried. (This is a glad tiding for those who practise on the Qur'ān and Sunnah, and genuinely love Rasūlullāh *sallallāhu ʿalayhi wa sallam*) that ever since Rasūlullāh *sallallāhu ʿalayhi wa sallam* was buried, all the levels of the ground were illuminated. By virtue of our beloved Rasūlullāh *sallallāhu ʿalayhi wa sallam*, you will be able to stretch out your legs comfortably and sleep with the lights of mercy." All praise is due to Allāh *taʿālā*.[1]

Note: Glory to Allāh! Just look at this miracle! By virtue of our affiliation with Rasūlullāh *sallallāhu ʿalayhi wa sallam*, the darkness underground has been removed and replaced with splendorous light for sinful followers like us. The belly of the earth has been made better than its surface. No matter how much we praise and thank Allāh *taʿālā* for this, and no matter how many salutations we send to Rasūlullāh *sallallāhu ʿalayhi wa sallam*, they will not only be less but virtually nothing. May Allāh *taʿālā* pardon us for our ingratitude and multiply His internal and external favours on us. Those who are blessed with following the Sunnah strictly already have this honour decreed for them. May Allāh *taʿālā* accept us even though we have no good deeds in our record. Like when a person buys a string of pearls, he buys the string with the pearls; he does not return the string. Allāh willing, we too will be blessed with this

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[1] *Tārīkh Shīrāz-e-Hind Jaunpūr*, p. 1264.

honour and our graves will be illuminated for us. This is certainly not difficult for Allāh *taʿālā*. (compiler)

Written Works

Hadrat Mullā Sāhib wrote many books but the following are the most popular ones: *Tafsīr Ahmadī, Nūr al-Anwār, Manāqib Auliyā'* and *Ādāb Ahmadī*.

Strength of His Īmān

On one occasion someone said to Hadrat Mullā Jiyūn *rahimahullāh*: "Hadrat, someone stole the Gomtī bridge." Hadrat Mullā Sāhib exclaimed in surprise: "I see, it got stolen!?" Another person said: "Hadrat! Can anyone ever steal a bridge?" Hadrat Mullā Sāhib replied: "It is possible for a bridge to be stolen but not possible for a Muslim to speak a lie."

Shāh Jahān said to the 'ulamā': "The muftīs have issued a fatwā that it is permissible for kings and rulers to use silk." When Hadrat Mullā Sāhib heard of this, he said: "The muftī [who issued the fatwā] and the one who asked for the fatwā are both unbelievers." When Shāh Jahān was informed of what he said, he became angry and issued an order for Hadrat Mullā Sāhib to be killed. When he was informed of this, he said to his attendant: "Bring the pitcher of water so that I could perform wudū' and get my weapon ready." In other words, he may perform wudū' which according to a Hadīth is the weapon of a believer:

الوضوء سلاح المؤمن

When Aurangzeb heard of this, he went to his father and said: "You issued the order for Hadrat Mullā to be killed, and this is his response." Shāh Jahān responded: "What should we do now?" If you send gifts to him with respect and sincerity, he will certainly pardon you." Aurangzeb personally went with the gifts to him. Hadrat Mullā Sāhib understood that this was

the approach which was adopted for pardon. He pardoned him immediately. This was related to us by Hadrat Muslihul Ummat *rahimahullāh*.

Demise

He passed away on 9 Dhū al-Qaʿdah 1130 A.H. on a Tuesday night in Delhi. He was buried next to Hadrat Pīr Muhammad Shafīʿ Dehlawī *rahimahullāh* in Delhi. Fifty days later he was transferred to Amethwī and buried in his own madrasah. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Nuzhatul Khawāṯir* (Urdu translation), vol. 6, p. 48.

Hadrat Shaykh Muhammad Siddīq Sirhindī (d. 1130 A.H.)

Name And Lineage

His name is Muhammad Siddīq and his father's name is Khwājah Muhammad Maʿsūm Sirhindī. He is the grandson of Hadrat Mujaddid Alf Thānī *rahimahullāh*.

Birth

He was born in 1057 A.H. in Sirhind.

Background

It is related that two years before his birth, his father would often say: "My heart desires to get a direct son." One day he related this wish to his wife. She covered herself and said: "Allāh *taʿālā* has already given you sons and grandsons. Now instead of asking for a direct son, ask for an indirect one." He replied: "But my heart is inclined to a direct one." Subsequently Hadrat Shaykh Muhammad Siddīq was born. Bearing in mind Hadrat Khwājah Maʿsum's old age, he was very concerned about his son's training and upbringing. It must not happen that his education is incomplete and he becomes dependent on his brothers.

Education And Training

When he reached the age of understanding, he completed the Qur'ān in a very short period and commenced studying the prescribed texts. However, preference was given to his spiritual condition. He saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream when he was 11 years old and was given the glad tiding of Wilāyat Ahmadī. He related this dream to his father who said: "Allāh willing you will receive this wilāyat." When he was 18 years old, his father conferred Wilāyat Ahmadī to him. By the age of 20, he acquired all the other excellences and special traits of the Sufi path similar to those of his brothers.

His father passed away around this period. Like his brothers, he became occupied in proliferating the Ahmadī way. He was blessed with visiting Haramayn Sharīfayn where he enjoyed wide popularity. He remained there for quite some time. He returned to India at a time when Farrukkhsiyar had become the king. The latter became his murīd. Other courtiers and dignitaries of the palace used to attend his assemblies. He used to be ill most of the time and would therefore have to abstain from many foods which he liked. He used to say: "I like yoghurt intensely but have not eaten it for the last 13 years."

He possessed the qualities of proficiency in knowledge, practice, virtue, abstinence, piety, noble character and selflessness.

Demise

He passed away on 5 Jumādā ath-Thāniyah 1130 A.H. in Delhi. He was buried in Sirhind in a separate graveyard next to the graveyard of Hadrat Khwājah Muhammad Maʿsūm *rahimahullāh*. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Hālāt Mashā'ikh Naqshbandīyyah Mujaddidīyyah*, p. 346.

Hadrat Maulānā Hāfiz Amānullāh Benārsī (d. 1133 A.H.)

Name And Lineage

Shaykh ʿAllāmah Amānullāh ibn Nūr Allāh ibn Husayn Benārsī was a well known and erudite ʿālim of India. He was listed among the senior Sufis and distinguished ʿulamā' of his time. He combined many excellent qualities. He was very proficient in the rational and traditional sciences, and possessed in-depth knowledge in them. He wrote several valuable books. He was a flouring flower in the verdant garden of knowledge of Benāres. The exact year of his birth is not known, but Qādī Muhammad At-har Mubārakpūrī *rahimahullāh* states in his *Diyār Paurab Mei ʿIlm Wa ʿUlamā'* that there is evidence to show that he was born around the year 1050 A.H. However, this cannot be said with certainty because the available biographies on him do not make mention of it.

Education And Training

He memorized the Qur'ān while in Benāres. He travelled to Lucknow for higher Islamic studies where he studied under Shaykh Muhammad Māh Deogāmī[1] *rahimahullāh* (d. 1095 A.H.), Shaykh Qutb ad-Dīn Sahālwī *rahimahullāh* (d. 1103 A.H.) and Shaykh Qutb ad-Dīn Husaynī Shamsābādī[2] *rahimahullāh* (d. 1121 A.H.). He studied under various other famous scholars

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[1] Mullā Muhammad Deogāmī ibn ʿAbd ash-Shakūr ibn Shaykh Junayd Deogāmī (born 1013 A.H. and passed away on 25 Jumādā al-Ukhrā 1095 A.H.). For further details about him refer to *Nuzhatul Khawātir*, vol. 5, p. 398 and *Tadhkirah ʿUlamā'-e-Aʿzamgarh*, p. 304.

[2] Shaykh Qutb ad-Dīn (born 1052 A.H. and passed away in 1121 A.H.). For further details refer to *Tadhkirah ʿUlamā'-e-Hind*, p. 169 and *Nuzhatul Khawātir*, vol. 6, p. 233.

of his time and became proficient in the sciences of the Sharīʿah, logic and philosophy.

Subhatul Marjān states:

وأخذ العلوم عن علماء الزمان وبرع في المعقول والمنقول، وتبحر في الفروع والأصول.

He studied under the eminent scholars of his time, became a master in the rational and traditional sciences, and had in-depth knowledge in the subsidiary sciences and principles.

The Post of Chancellor

After completing his studies, he was appointed to the post of chancellor in Lucknow under the order of King ʿĀlamgīr ibn Shāh Jahān. During his period of stay in Lucknow, Qādī Muhibbullāh ibn ʿAbd ash-Shakūr Sāhib (author of *Sullam al-ʿUlūm*) (d. 1119 A.H.) held the post of judge. The two used to engage in academic discussions.

Students

He had a natural inclination for teaching and lecturing. This is why he resigned from his post quite quickly and returned to his hometown where he imparted his academic and spiritual blessings. Any person who joined his classes himself became a leader and an imām. The founder of the Dars-e-Nizāmī, Mullā Nizām ad-Dīn Firangī Mahallī *rahimahullāh*, also studied under him. Maulānā Altāf ar-Rahmān Bārah Bankwī *rahimahullāh* writes:

> After the martyrdom of his father, Mullā Nizām ad-Dīn ibn Qutb ad-Dīn Shahīd *rahimahullāh* completed his studies under Mullā ʿAlī Qalī Jāʼisī *rahimahullāh*, Mullā Amānullāh Benārsī *rahimahullāh* and Mullā Ghulām Naqshband *rahimahullāh*.

A discussion had taken place between Mīr Muhammad Bāqir Dāmād Astarābādī *rahimahullāh* (the author of *al-Ufuq al-Mubīn*) (d. 1040 A.H.) and Mullā Muhammad Jaunpūrī *rahimahullāh* (the author of *ash-Shams al-Bāzighah*) (d. 1062 A.H.) on the issue of the newness of the world. It was Hāfiz Amānullāh Benārsī *rahimahullāh* who passed a ruling on their deliberations.

Written Works

He wrote a marginal note to the well-known book *ar-Rashīdīyyah* of Shaykh Muhammad Rashīd ibn Muhammad Mustafā Jaunpūrī *rahimahullāh* (d. 1083 A.H.) which is on the art of debating. He refuted many of its discussions in his marginal notes.

In addition to this, he wrote very useful marginal notes to several of the prescribed texts, e.g. *Tafsīr Baydāwī, Talwīh, 'Adudī, Hāshiyah Qadīm, Sharh Mawāqif, Sharh Hikmatul 'Ayn, Sharh 'Aqā'id, Mullā Jalāl Dīwānī* and others.

In addition to the above marginal notes, he wrote a book on the principles of jurisprudence which he titled *al-Mufassir fī al-Usūl.* He then wrote a commentary to this book which he titled *Muhkam al-Usūl.* He wrote a commentary to *at-Taswiyah* of Hadrat Shaykh Muhibbullāh Allāhābādī *rahimahullāh.*

Spiritual Training in Allāhābād

Towards the latter part of his life, Hāfiz Amānullāh Benārsī *rahimahullāh* left Shāh Jahānābād and proceeded to Allāhābād. On his arrival in this city, he remained in the company of Shaykh Muhammad Yahyā (also known as Shaykh Khūbullāh Allāhābādī) *rahimahullāh* and learnt the Naqshbandī path, and different forms of dhikr and spiritual exercises. He became so immersed in this that he directed all his attention to it. He reached such a high level that his

own shaykh and mentor, Hadrat Shaykh Khūbullāh *rahimahullāh* said: "After the meeting which took place between Sayyid Masnad *rahimahullāh* and Khwājah ʿAlā' ad-Dīn ʿAttār *rahimahullāh* another similar meeting probably never took place. However, in this meeting, you are here in my service. You are above Sayyid Masnad *rahimahullāh* while I am nothing in comparison to Khwājah ʿAttār." Maulānā Ghulām ʿAlī Āzād Balgrāmī writes:

> Hadrat Shaykh said: After the meeting which took place between Sayyid Masnad *rahimahullāh* and Khwājah ʿAlā' ad-Dīn ʿAttār *rahimahullāh* another similar meeting probably never took place. However, in this meeting, you are here in my service. You are above Sayyid Masnad *rahimahullāh* while I am nothing in comparison to Khwājah ʿAttār.

Hāfiz Amānullāh *rahimahullāh* replied with absolute humility and humbleness to Hadrat Shaykh:

> Hadrat, you are totally in line with Khwājah, while there is no possibility of my being above Sayyid Masnad *rahimahullāh.*[1]

In his book, *Diyār Paurab Mei ʿIlm Wa ʿUlamā',* the historian, Qādī At-har Mubārakpūrī *rahimahullāh,* writes an enlightening article on the condition of the kings and khānqāhs of that time. He then describes the bayʿat and khilāfat of Hadrat Hāfiz Amānullāh Sāhib Benārsī *rahimahullāh.* It is quoted here to serve as a lesson and an admonition.

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[1] *Tadhkirah ʿUlamā'-e-Benāres*, p. 47.

Bayʿat to Shaykh Khūbullāh

Sultan ʿĀlamgīr's 20-year rule (1098-1118 A.H.) was one of peace, stability and prosperity for the entire country. The region of Paurab was especially the focus of the rulers, and a garden for those of knowledge and virtue. Hāfiz Sāhib grew up during this period. Furthermore, his house itself was a garden of knowledge and it received the special attention of ʿĀlamgīr. However, the moment the king departed from this world, confusion reigned and disorder encompassed the entire country. The academic, religious and spiritual assemblies of Paurab became desolate; the ʿulamā', scholars and saints were deprived of the bounty of peace and tranquillity, and were compelled to leave the khānqāhs and madāris. Muhammad Shāh became the king in 1131 A.H. He appointed Muhammad Amīn Nīshāpūrī (Burhān al-Mulk Saʿādat Khān Nishāpūrī) as the governor of Avadh in that same year. His arrival resulted in a "tempest". He confiscated the ancient madāris, khānqāhs and properties of the ʿulamā' and saints; and vexed them in various ways. Consequently, the khānqāhs and madāris became desolate, and the ʿulamā' and saints – in their anxiety – began moving in different directions. In his biography on Mullā Nizām ad-Dīn Firangī Mahallī *rahimahullāh*, Āzād writes in *Ma'āthir al-Kirām*:

The activities of the ʿulamā' continued in this land until 1130 A.H. when Burhān al-Mulk Saʿādat Khān Nishāpūrī became the governor of the Avadh region. Allāhābād, Jaunpūr, Benāres, Ghāzīpūr, Kirā Mānikpūr, Kaurā Jahānābād and other regions were brought under his influence. The incomes of all the ancient and new academic and religious centres were confiscated. Many noblemen had to suffer losses. Constriction in income compelled the people of that region to desist from seeking knowledge and to join the army. The practice of teaching and lecturing did not

continue as in the past. The old madāris which were granaries of knowledge and virtue were rendered desolate at the stroke of a pen. Most reputable unions and societies were destroyed. Like Jaunpūr, Allāhābād, Ghāzīpūr, Kirā Mānikpūr, Kaurā Jahānābād and other cities; the senior scholars of Benāres became targets of Muhammad Amīn Nīshāpūrī. Their properties and incomes were confiscated.

Hāfiz Sāhib also became a target. The concessions which his family enjoyed were put to an end. This is why – now in the latter part of his life – he had to go to Delhi. However, it is not known whether his stipends and properties were returned to him or not. When he did return, he proceeded to Allāhābād and had the honour of pledging bayʿat at the hands of Hadrat Shaykh Khūbullāh Allāhābādī *rahimahullāh*. During this tumultuous period, Hadrat Shaykh proved to be a haven of solace for him.

Ma'āthir al-Kirām makes a brief reference to this:

> In the latter part of his life, Hāfiz Sāhib, arrived from Shāh Jahānābād (Delhi) to Allāhābād. He aligned himself to Shaykh Muhammad Yahyā (Shaykh Khūbullāh *quddisa sirruhu*) and became occupied in the Naqshbandī way.

Hāfiz Sāhib's journey from Delhi took place 2-3 years before his death. He then resigned from teaching and lecturing, and trod the path of Sufism and Allāh-recognition. He was probably not successful in realizing his objectives in Delhi. This is why he distanced himself from the turmoil in the education field, trod the path of spiritual peace and tranquillity, and became a senior Sufi of the Naqshbandī order within a short period of time.

Shāh Khūbullāh

The actual name of Shāh Khūbullāh Allāhābādī *rahimahullāh* (d. 1144 A.H.) is Muhammad Yahyā. He is the nephew, son-in-law, murīd and khalīfah of Shaykh Muhammad Afdal Allāhābādī *rahimahullāh* (d. 1124 A.H.). His original hometown was Sayyidpūr, district Ghāzīpūr. Shāh Khūbullāh *rahimahullāh* completed studying the prevailing sciences of those days by the age of thirteen. He was a vast ocean of knowledge of the Sharīʿah and Tarīqah. He spent his entire life in line with the teachings and training of his teacher and mentor. Together with instructing and guiding people, he continued his programme of writing and compiling books. Details about him are to be found further on in this book.

When Hāfiz Sāhib returned from Delhi, he pledged allegiance to him, engaged in spiritual practices according to the Naqshbandī way, and reached lofty stations within a short period of time. He spent the remaining 2-3 years of his life in spiritual peace and tranquillity. His family temperament and domestic education and training played a major role in his spiritual progress. The spiritual blessings of his father, Shaykh Muhammad Rashīd Jaunpūrī *rahimahullāh*, and his son, Shaykh Muhammad Arshad Jaunpūrī *rahimahullāh* resulted in him becoming a senior of the Chishtī order. He was a jurist and judge who lived the life of a Sufi. Hāfiz Sāhib was engulfed with his father's spiritual blessings. However, he spent the major portion of his life in imparting the religious sciences and lived in a manner adopted by 'ulamā'. Towards the end of his life, one gaze of Shāh Khūbullāh *rahimahullāh* ignited a fire in his dry life. By virtue of the mentor's gaze and the innate capabilities of the

https://darsenizamibooks.wordpress.com/

disciple, the special effects of the Naqshbandī affiliation were manifested in all their glory and excellence.[1]

Demise

Maulānā Hāfiz Amānullāh *rahimahullāh* was an expert in the field of knowledge, a man of virtue and excellence, one who combined many excellent qualities, and wrote many books. In addition to all this, he was listed among the distinguished Sufis of his time. This sun of knowledge, cognition, virtue and excellence gave out its rays of light for a long period of time and eventually set in 1133 A.H. He is buried next to his father, Muftī Nūrullāh *rahimahullāh*. His grave is situated in ʿAlawī Pūrah Street, on the side of Field Road in Benāres city. May Allāh *taʿālā* shower His mercy on him.[2]

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[1] *Diyār Paurab Mei ʿIlm Aur ʿUlamāʾ*, p. 388.
[2] *Tadhkirah ʿUlamāʾ Benāres*, p. 43.

Hadrat Shāh Kalīmullāh Shāh Jahānābādī (d. 1142 A.H.)

Name And Lineage

His name is Kalīmullāh, his father's name is Hājī Nūrullāh, and his grandfather's name is Ahmad Miʿmār *rahimahullāh*.

Birth

His blessed birth was on 24 Jumādā ath-Thāniyah 1060 A.H. His grandfather passed away one year before his birth, i.e. in 1059 A.H.

Family

The following is stated in *Manāqib al-Mahbūbīn*:

The grandfather of Shāh Kalīmullāh, Ahmad Miʿmār, was from among the well-known experts during the era of Shāh Jahān. The Mogul royalty gave him the title Nādir al-ʿAsr (a rarity of the era). He possessed total proficiency in mathematics as taught by Euclid, astronomy, the stars and mathematics. It was he who built the Taj Mahal and Red Fort.

He passed away in 1059 A.H. He had three sons, ʿAtāʾullāh, Lutfullāh and Nūrullāh. All three were considered experts in their time. Lutfullāh was an expert engineer. He was given the royal title of Muhandis (an engineer). He also had a keen interest in poetry. Nūrullāh was the youngest son of Ahmad Miʿmār, who in turn was the father of Shāh Kalīmullāh. Although Nūrullāh was younger than Lutfullāh, he surpassed him in his excellent achievements.

Nūrullāh was a matchless calligrapher of his time. He was an expert in all seven scripts. The inscriptions which are seen on the face of the Jāmiʿ Masjid of Delhi were written by Nūrullāh. At the end of these inscriptions, on the northern side, the words *Katabahu*

Nūrullāh Ahmad (written by Nūrullāh Ahmad) are to be found.

The Architect of Hearts

Shāh Sāhib's forefathers were architects. However, Allāh *ta'ālā* had chosen him to be the architect of hearts, as stated by Āzād. Shāh Sāhib himself writes in a letter:

> This is the work which is the heart of Sufism and the life of character whose importance Hadrat Nizām ad-Dīn Auliyā' *rahimahullāh* explained to Maulānā Fakhr ad-Dīn Mazūrī *rahimahullāh* in a letter. Shāh Kalīmullāh Dehlawī *rahimahullāh* spent his entire life in love for the Creator and concern for the creation. There will be no exaggeration if he is referred to as the architect of the heart.[1]

Education And Training

Shāh Sāhib's education and training was undertaken on a high level. He himself strove extremely hard in his early days for the acquisition of knowledge. The following is stated in *Takmilah Siyar al-Auliyā'*:

> He remained fully occupied in acquiring knowledge during his youth until he reached a level of excellence.

Shaykh Burhān ad-Dīn (known as Shaykh Bahlūl *rahimahullāh*) and Shaykh Abū ar-Radā' al-Hindī *rahimahullāh* were from among his noteworthy teachers. Shaykh Bahlūl *rahimahullāh* was from the progeny of Sayyid Muhammad Gauth Gwālyārī *rahimahullāh*. He was known from far and wide for his in-depth knowledge. Shaykh Abū ar-Radā' al-Hindī

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[1] *Tārīkh Mashā'ikh Chisht*, vol. 5, p. 53.

raḫimahullāh was an uncle of Ḫadrat Shāh Walī Allāh Dehlawī *raḫimahullāh*. He made a deep impact on the mind and heart of his student. It is through him that the family of Shāh Kalīmullāh Dehlawī *raḫimahullāh* joins with that of Shāh Walī Allāh *raḫimahullāh*.[1]

Departure to Madīnah Munawwarah

After the completion of his studies, Shāh Kalīmullāh *raḫimahullāh* experienced a strange incident and he departed suddenly for Madīnah Munawwarah. Ḫāfiẕ Muḫammad Jamāl Multānī *raḫimahullāh* relates that in the early stages of his life, Shāh Kalīmullāh developed a liking for a kathrī boy. His love for him reached such a peak that he could not experience rest for a single moment without him. There was a majdhūb in Delhi regarding whom people believed that he accepts the vow of only that person whose task is to be accomplished. Shāh Ṣāḫib presented him with some sweetmeat which he accepted. The next day Shāh Ṣāḫib went to the boy who received him very warmly, seated him near him, and displayed much love towards him. Shāh Ṣāḫib's entire temperament towards the boy changed and he became inclined towards the majdhūb. Through the company of the majdhūb, Shāh Ṣāḫib experienced an attraction. While bearing in mind the limits of the Sharīʿah, he tried his utmost to conceal his feelings. When he could not do that and was left with no alternative, he related his condition to the majdhūb and asked him for his help. The majdhūb replied: "If you desire a fire of this nature, I have plenty; but if you wish to extinguish it, you will have to go to Ḫadrat Shaykh Yaḫyā Madanī."

Shāh Ṣāḫib's heart was already burnt before this fire and he was searching for someone to extinguish it. The moment he heard the name of Shaykh Yaḫyā Madanī

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[1] *Tārīkh Mashā'ikh Chisht*, vol. 5, p.65.

rahimahullāh, he decided to proceed to Madīnah Munawwarah. His mother was still alive, but his eagerness did not permit him to even go and obtain her permission. We do not know how many hardships he endured in the course of this journey, and he eventually presented himself at the feet of Shaykh Yahyā Madanī *rahimahullāh*.[1]

At The Feet of Shaykh Yahyā Madanī

On reaching Madīnah Munawwarah, Shāh Kalīmullāh Sāhib *rahimahullāh* spent most of his time in the service of Shaykh Yahyā Madanī *rahimahullāh*. One day, the Shaykh was teaching one of his students *Sharh al-Wiqāyah*. The thought crossed Shāh Sāhib's mind that the Shaykh seems to be an expert in the external sciences only. Shaykh Madanī *rahimahullāh* perceived this suspicious thought and gave the book to Shāh Sāhib. Shāh Sāhib's condition changed to the extent that he could not understand even the text of the book. He repented from his suspicion. He was then so impressed by the Shaykh's holiness, knowledge and virtue that he pledged allegiance to him.

Shāh Kalīmullāh Sāhib *rahimahullāh* remained in the Hijāz for some time. Shaykh Yahyā Madanī conferred khilāfat to him, and blessed him with internal and external bounties. When he was about to depart for India, the Shaykh gave him a hat and a spiritual family tree which he had to give to Shaykh Achchā *rahimahullāh* in Delhi. When Shāh Sāhib reached Delhi, he met this shaykh first. The two developed intense love for each other; as though they were two bodies with one heart.

It is recorded that Shāh Kalīmullāh became a bosom friend of Shaykh Achchā and that the mutual bond of

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[1] *Tārīkh Mashā'ikh Chisht*, vol. 5, p. 68.

these two had reached the depths of their hearts. This loving and united bond between the two continued for the rest of their lives.[1]

Teaching And Lecturing

On his return to Delhi, Shāh Kalīmullāh *rahimahullāh* built his house in Bāzār Khānam and commenced teaching and conducting lessons. Bāzār Khānam was the most splendorous bazaar of Delhi at the time. On one side was the attractive Fort, on the other side was the towering minaret of the Jāmiʿ Masjid, and in the centre was Shāh Kalīmullāh's madrasah. This place was most probably given to his family by Shāh Jahān. The fact of the matter is that there could be no better place than this for the architects of the Fort and the Jāmiʿ Masjid.

Shāh Kalīmullāh's academic popularity spread far and wide in a short space of time. Students from distant places began coming to study under him. The author of *Shajarah al-Anwār* makes an important point about the madrasah of Shāh Sāhib when he says that many students used to come to him and study under him. They also used to receive food and clothing from the ruler.

Shāh Sāhib *rahimahullāh* had a special affinity with teaching Hadīth. Biographies contain an incident about Mirzā Mazhar Jānjānā *rahimahullāh* who came to the madrasah to meet Shāh Kalīmullāh Sāhib *rahimahullāh* and saw that Shāh Sāhib was busy teaching *Bukhārī Shārīf*.[2]

A Life of Reliance on Allāh

Shāh Kalīmullāh Sāhib *rahimahullāh* was bestowed with an immense treasure of reliance on Allāh *taʿālā*

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[1] Ibid. p. 70.

[2] *Tārīkh Mashā'ikh Chisht*, vol. 5, p. 72.

and contentment. He used to spend his days in hardship and difficulty. However, let alone not extending a begging hand to anyone, he would not even accept the gifts and property title deeds of the kings. *Takmilah Siyar al-Auliyā'* states:

The Shaykh owned just one house whose monthly rental income was ten rupees. He lived on this ten rupees by paying eight rupees rent for a house and the remaining two rupees for his entire house expenses. There were occasions when drought or other unforeseen situations resulted in this amount not being enough and he had to incur debts. He writes to Shāh Nizām ad-Dīn Aurangābādī *rahimahullāh* in one of his letters:

> Presently the shortage of rains has resulted in a drought-like situation in the country. In addition to having to feed 9-10 people, I had several guests. I incurred debts most of the time.

Despite these conditions of poverty, Shāh Sāhib *rahimahullāh* did not accept anything from the king. Farrukkhsiyar tried his utmost to give him something from the royal treasury but he refused blankly.

It is gauged from *Majālis Kalīmī* that Shāh Sāhib was unhappy with Farrukkhsiyar's lifestyle and his disregard for political responsibilities. Shāh Sāhib used to perform the jumuʿah salāh in the Jāmiʿ Masjid and the king used to be there as well. The king felt so intimidated by him that he never had the courage to speak to him without obtaining his permission first.[1]

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[1] *Tārīkh Mashā'ikh Chisht*, vol. 5, p. 73.

Hadeeqa-e-Arjumand Publications

Character

Shāh Sāhib *rahimahullāh* had a very tolerant disposition with a pleasant temperament. If any person came to know of his displeasure towards him, the person would write a letter of apology to him. Shāh Sāhib *rahimahullāh* would reply in a manner which was a living example of the following couplet of Maumin:

> Your breath can stop if it wants over your displeasure, I am not displeased with anyone.

Letters

The letters of Shāh Sāhib *rahimahullāh* are echoes of a restless and agitated heart. In every letter he would advise his murīd to elevate the word of Allāh *taʿālā* and call out:

> Spend your life and wealth in this. Convey religious and worldly benefit to the world. Sacrifice your comfort and rest for humanity.

He was restless about conveying his concern for the Islamic community to every person. He would repeatedly say to his murīds:

> Endeavour to ensure the progress of Islam and the number of people who engage in Allāh's dhikr to increase.

Although he wrote other points as well in his letters, he noted the following time and again:

> Continue striving to elevate the word of Allāh *taʿālā* and your objective must be that genuine Islam must spread from East to West.

When he found people immersed in comforts and the satisfaction of their desires, he would explain to them:

> O friends! This world is not a place for the fulfilment of desires and ease.

It was his wish for all his murīds to strive tirelessly for the spread of Islam and elevating the word of Allāh *taʿālā*. He had this objective in mind when he conferred khilāfat to any person. On one occasion Shāh Nizām ad-Dīn Sāhib *rahimahullāh* interceded for khilāfat in favour of a certain person. Shāh Sāhib *rahimahullāh* replied: "What is the benefit in conferring khilāfat when a firm resolution is not made for elevating Allāh's word?"

He would repeatedly say: Strive for the propagation of Islam and the revival of Dīn because this has been the way of our elders. Shortcomings in this regard are not good. He writes to his murīd, Muhammad ʿAlī:

> Strive to elevate Allāh's word at every available opportunity.[1]

System of Education And Training

Although Shāh Sāhib was living in Delhi, the system of education and training in Dakkan was under his supervision. He used to send guidelines from the centre over the most trivial of matters. His murīds could not take a step without his permission. He writes to Nizām ad-Dīn Sāhib *rahimahullāh* as follows:

> May Allāh *taʿālā* shower you with His mercy for not taking a single step without permission. Anyone who acquired honour, greatness and spiritual favour did it through showing respect.

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[1] *Tārīkh Mashā'ikh Chisht*, vol. 5, p. 83.

Emphasis on Writing Letters

Shāh Sāhib *rahimahullāh* used to be most fastidious about the writing of letters. It used to pain him if there was a delay in receiving a letter, and he would wait anxiously for it.

Note: Hadrat Hakīmul Ummat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* and Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to strictly emphasise on their murīds to inform them of their conditions. (compiler)

Shāh Sāhib *rahimahullāh* used to write to the person:

1. Do not delay in sending letters. A letter is equal to a half meeting.
2. If there is any excuse about letters from my side, it can be accepted and can be heard. But if it is from your side, it is unacceptable and cannot be heard.
3. Your letter of love has not come to me since a long time. My eyes are waiting anxiously.

Shāh Sāhib *rahimahullāh* did not want a murīd to write a customary letter. Rather, he must provide full details about his spiritual condition, thoughts and distribution of his time so that he could gauge in what activities his time was spent, and to what extent he is occupied in the fulfilment of his responsibilities.

The Need to Adhere to a Strict Timetable

Shāh Sāhib *rahimahullāh* writes with reference to those who do not adhere to a timetable:

> The one who does not keep to his times has lost in this world and in the Hereafter.

He constantly emphasised keeping one's self occupied and busy. He writes:

> You must become more occupied in your work to the extent that anyone who comes to you starts doing your work.

Note: In other words, the newcomer must not get you occupied in his futile conversations. I heard Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī *rahimahullāh* saying that Hadrat Hakīmul Ummat [Maulānā Ashraf ʿAlī Thanwī] *rahimahullāh* used to follow a strict timetable this is why he could achieve so much. We now understand that this is most essential. A person cannot do much work without following a strict timetable. (compiler)

There were times when Shāh Sāhib *rahimahullāh* would himself draw up a timetable for his murīds. In one of his letters he drew up a timetable for what optional and individual acts of worship the murīd should do from after fajr until night. He then directed him towards a collective programme as well. This is mentioned in the book.

For a murīd's personal reading, he would advise him to read books on jurisprudence, character, Sufism, biographies and history. Books such as *Ihyā' al-ʿUlūm, Nafahāt al-Uns* and so on.

Shāh Sāhib *rahimahullāh* also supervised the contacts which his murīds established. If, due to human constraints, any dispute or ill-feeling arose, he would try to reconcile the two as quickly as possible and advise them to pardon each other so that their programme is not disrupted in any way.[1]

I now quote a few principles from the course of action which was compiled by him. May Allāh *taʿālā* enable us to practise on it. Āmīn.

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[1] *Tārīkh Mashā'ikh Chisht*, vol. 5, p. 89.

Course of Action

May Allāh *taʿālā* bless Maulānā Nizām ad-Dīn *rahimahullāh* with peace and keep him steadfast on the path of the Sharīʿah, Tarīqah and Haqīqah.

O brother! Consider this letter of mine to be a course of action for you. Practise on it with such caution that there is no possibility of any shortcomings and you do not deviate from the path of moderation. I am listing these injunctions in sequence. May Allāh *taʿālā* shower His mercy on those who choose piety solely after believing Allāh *taʿālā* to be omnipresent and omniscient.

1. The purpose of life is to convey good to others. By good I mean they must be made to turn away from all paths, focus on turning to the everlasting Being [Allāh *taʿālā*], and establish a bond with Him.

2. The objective of conveying good to others should be solely to acquire Allāh's pleasure.

3. The coming of large numbers of people demands gratitude to Allāh *taʿālā*. The more the number of people come to you, the more grateful you have to be to Allāh *taʿālā*. Every person cannot gauge his own value and worth. When the creation reverts to a certain person, it is a cause of Allāh's special attention on that person. Do not feel vexed by it because this bounty is not conferred on everyone.

Note: This point is based on absolute wisdom and insight, and can only be made by a man of Allāh *taʿālā*. (compiler)

4. When a person pledges bayʿat to you, do not give him immediate permission to guide and induct others. Do not measure him against yourself because even the words of the bayʿat emanate from the heavens.

Note: Glory to Allāh! What a wonderful piece of advice. Be cautious in granting permission so that the work of the path continues in an excellent manner. (compiler)

5. If a person develops within himself the qualification for khilāfat through abundant dhikr and spiritual practices, and by adhering strictly to dervish practices and occupations; and such a person possesses knowledge of the Sharīʿah, then you may confer khilāfat to him. If he does not have knowledge of the Sharīʿah, keep him occupied in spiritual practices and dhikr.[1]

System of Khilāfat

It is gauged from his writings that Shāh Kalīmullāh Sāhib *rahimahullāh* had laid down a complete and solid system of khilāfat. Khilāfat was not conferred to all and sundry. Giving this work to unqualified and unsuitable people could result in the spread of deviation and misguidance. Shāh Sāhib *rahimahullāh* used to make mention of this regularly. The following were his principles related to khilāfat:

1. The purpose of khilāfat is to strive and endeavour for the propagation of Islam.
2. When khilāfat is to be given to anyone, a detailed report of his conditions must be written and sent to the centre so that his capability and suitability can be gauged.
3. Khilāfat must be given to people of knowledge only because misguidance will not spread from their companionship.
4. Khilāfat must be divided in two, khilāfat rabbānī and khilāfat sulūk.

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[1] *Tārīkh Mashā'ikh Chisht*, vol. 5, p. 92.

5. After accepting bayʿat from a person, he must not be given immediate permission to accept bayʿat from others.[1]

Bayʿat of Women

Shāh Nizām ad-Dīn Sāhib *rahimahullāh* used to seek the advice and guidance of his shaykh on whatever matters he encountered while in Dakkan. When the issue of inducting women into the spiritual family arose, he wrote to his shaykh. Shāh Kalīmullāh Sāhib *rahimahullāh* replied that their bayʿat may be accepted. However, he must not meet them in privacy and he must not touch their hands when accepting their bayʿat because it is harām to touch a strange woman.[2]

Following The Sharīʿah

Hadrat Shāh Kalīmullāh Sāhib *rahimahullāh* considered following the Sharīʿah to be absolutely essential for spiritual progress. It was his firm belief that any effort towards spiritual progress while deviating from the Sharīʿah would prove to be akin to writing on water. We repeatedly see him writing in this regard: (1) One has to tread the straight path. (2) It must be emphasised on every person who enters the path that he has to embellish himself with the external acts of the Sharīʿah, and in internal self with love for Allāh *taʿālā*.

It was his belief that anyone who does not tread the Sharīʿah is astray and will never be able to traverse the stations of the Tarīqah. He says:

> The one who is not firmly embedded in the Sharīʿah is deficient. In fact, he does not have genuine knowledge of the Tarīqah and Haqīqah. A complete person is one who

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[1] *Tārīkh Mashā'ikh Chisht*, vol. 5, p. 97.

[2] Ibid.

> combines the Sharīʿah, Tarīqah and Haqīqah.

He believed that the Sharīʿah was the fundamental criterion. He used to say that the spiritual high or low of a person can be gauged from his adherence to the Sharīʿah.

He says:

> If a shaykh has ten eminent murīds, each one has his own appearance and ways, the shaykh has noble thoughts about each one, the masses also consider each one to be good; and you now want to know who will be the most superior on the day of Resurrection then you must check which one is most observant of the Sharīʿah. If Allāh *taʿālā* wills, this is the one who will enjoy the highest rank on the day of Resurrection.

Note: Glory to Allāh! What a beautiful means of identification. (compiler)

Shāh Kalīmullāh Sāhib *rahimahullāh* explains the mutual relationship between the Sharīʿah, Tarīqah and Haqīqah:

> The Tarīqah is the criterion for the Haqīqah, and the Sharīʿah is the criterion for the Tarīqah. The one who has the beauty of the Sharīʿah will be the most complete in the Tarīqah and Haqīqah. A sign that a seeker is reaching the Haqīqah is that he becomes more and more firm in the Sharīʿah with each passing day.

Further on Shāh Sāhib *rahimahullāh* speaks against the pseudo-Sufis who had abandoned the Sharīʿah. He says:

> This atheist who has discarded the Sharīʿah and utters atheistic statements to earn the adoration of people and accuses those who adhere to the Sharīʿah of not having the reality is in fact eligible for punishment. His tauhīd and everything else is meaningless. He does not have any spiritual condition. One should not sit in the company of such foolish people.[1]

Rectification of Wealthy People

Shāh Nizām ad-Dīn Aurangābādī *rahimahullāh* felt disturbed when the number of wealthy and affluent people increased in his khānqāh. He expressed his discomfort and uneasiness. When Shāh Kalīmullāh Sāhib *rahimahullāh* came to know of it, he wrote: Do not disregard these people. When efforts are made to revive Islamic society and proliferate the Sufi way, no section of society should be disregarded. Based on certain wisdoms, it becomes necessary to impress the wealthy people as well.

Note: Glory to Allāh! This advice is based on absolute wisdom. Only a true reformer can say something like this. (compiler)

Written Works

Shāh Kalīmullāh Sāhib *rahimahullāh* left behind a large treasure of books from which his deep knowledge can be ascertained. *Manāqib Farīdī* states that he wrote 32 books. Some of them are: *Qur'ān al-Qur'ān Bi al-Bayān, ʿAsharah-e-Kāmilah, Sawā' as-Sabīl, Sharh al-Qānūn, Kashkaul* and others.

Demise

Towards the end of his life Shāh Kalīmullāh Sāhib *rahimahullāh* suffered from gout and joint pains. He

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[1] *Tārīkh Mashā'ikh Chisht*, vol. 5, p. 99.

writes in one of his letters when he was probably 78 or 79 years old:

> My gout and rheumatism have become quite severe. My left hand, right leg and both feet have become swollen. I am bedridden for the past four months. At present I move around the house like a crippled person by taking support from a few people. I perform salāh with tayammum and by sitting down.

Despite these impediments, he remained occupied in elevating the word of Allāh *taʿālā*. The following is stated in *Jāmiʿ Maktūbāt Kalīmī*:

> He continued striving for the guidance of the creation and the elevation of Allāh's word until his last breath.

During his illness he used to write letters to Shāh Nizām ad-Dīn Aurangābādī *rahimahullāh* in which he would give essential guidelines to him.

Note: Glory to Allāh! This is the type of resoluteness which the reformers of the Muslim ummah generally adopted and continued striving to bring the ummah onto the straight path. May Allāh *taʿālā* reward them with the best of rewards. Āmīn. (compiler)

Shāh Sāhib passed away on 24 Rabīʿ al-Awwal 1142 A.H./17 October 1729.

He was buried in his residence in Delhi which is situated between the Fort and the Jāmiʿ Masjid.[1]

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[1] *Tārīkh Mashā'ikh Chisht*, vol. 5, p. 112.

Hadrat Shāh Nizām ad-Dīn Aurangābādī (d. 1142 A.H.)

Name And Lineage

Shāh Nizām ad-Dīn's date of birth is not recorded in any contemporary biography or statement.

Manāqib al-Mahbūbīn states that he passed away at the age of 82. If we were to calculate his date of birth on this basis then we could say that he was born in 1060 A.H./1650. This would mean that he was a contemporary of Shāh Kalīmullāh Sāhib *rahimahullāh* and passed away in the same year as him. However, from the tone of Shāh Sāhib's letters, it appears that Shāh Nizām ad-Dīn *rahimahullāh* was younger than him.

Shāh Nizām ad-Dīn's lineage goes up to Hadrat Abū Bakr Siddīq *radiyallāhu 'anhu* via Hadrat Shaykh Shihāb ad-Dīn Sahrawardī *rahimahullāh*. The Hadīth transmission of Khwājah Muhammad 'Āqil contains his son's name, i.e. Shāh Fakhr ad-Dīn, and he is referred to as a Siddīqī [from the lineage of Hadrat Abū Bakr Siddīq *radiyallāhu 'anhu*].[1]

Hometown

No contemporary writer makes any clear reference to Shāh Nizām ad-Dīn's hometown. *Manāqib Fakhrīyyah, Shajarah Anwār, Takmilah Siyar al-Auliyā', Khazīnah al-Asfiyā'* and other books merely state that his hometown was in Paurab which he had left and come to Delhi for the completion of his studies. Sir Sayyid states in *Āthār as-Sanādīd* that his hometown was Nigrāu which falls under Lucknow. Certain lineage documents also state that he was born in Nigrāu.

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[1] *Tārīkh Mashā'ikh Chisht*, vol. 5, p. 120.

Barakāt al-Auliyā' mentions Kākaurī as his hometown. *Manāqib al-Maḫbūbīn, Anwār al-'Ārifīn* and *Silsilah adh-Dhahab* make mention of Kākaurī and Nigrāu as his hometowns without delineating exactly which one. *Manāqib al-Maḫbūbīn* states that he was from Paurab district, the villages of Kākaurī and Nigrāu, next to Lucknow.

Khwājah Ḫasan Niẕāmī *raḫimahullāh* and Nawāb Muslih ad-Dīn *raḫimahullāh* are of the view that Kākaurī was his hometown. The Ḫadīth transmission of Khwājah Muḫammad 'Āqil contains his son's lineage as follows: "The son of Shaykh Niẕām ad-Dīn al-Ghaurī and then Aurangābādī." From this we learn that his original hometown was Ghaur and that either he or his forefathers came from there to India.

Arrival in Delhi

Shāh Niẕām ad-Dīn *raḫimahullāh* commenced his early education in his hometown and came to Delhi for the completion of his studies. At the time, Delhi was the academic and spiritual centre of India. He heard about Shāh Kalīmullāh *raḫimahullāh* and proceeded to his house. A simā' assembly was about to commence at the time and it was Shāh Sāḫib's practice to have all the doors locked after which no stranger was permitted to enter. Shāh Niẕām ad-Dīn knocked on a door. Shāh Kalīmullāh heard the knock and sent one of his murīds to check. The murīd saw a stranger so he asked him his name. The murīd then went to Shāh Kalīmullāh and informed him that a stranger by the name of Niẕām ad-Dīn wished to meet him. The moment the Shaykh heard the name, he instructed the murīd to bring him inside immediately. The murīd was astonished at the Shaykh's breaking his norm and permitting a stranger at the time of simā'. The Shaykh pacified the murīd by saying:

> I am getting the fragrance of familiarity from this person and his name; he is not an outsider.

Shāh Kalīmullāh Sāhib *rahimahullāh* received Shāh Nizām ad-Dīn with genuine love and warmth, and accepted the responsibility of seeing to his external education and training. Shāh Nizām ad-Dīn remained in his company for quite some time and continued studying the external sciences under him.

Bayʿat

During this period two incidents occurred which caused Shāh Nizām ad-Dīn to shift his focus from the external sciences to the internal sciences. He had originally come to Shāh Kalīmullāh to study the external sciences. However, in addition to the external sciences, Shāh Kalīmullāh was matchless as regards his internal sciences, and he used to undertake spiritual rectification and training with much effort and attention. This is why this new student became inclined towards the internal sciences.

A murīd of Hadrat Shaykh Yahyā Madanī *rahimahullāh* came to Shāh Kalīmullāh Sāhib *rahimahullāh*. Shāh Nizām ad-Dīn was taking lessons for a certain book at the time. When the murīd looked at Shāh Sāhib, he was overtaken by a feeling of intoxication. Shāh Nizām ad-Dīn was astonished when he saw this. His confidence in Shāh Kalīmullāh Sāhib increased.

One day Shāh Kalīmullāh got up from his assembly and proceeded until he reached the edge of the carpet. Shāh Nizām ad-Dīn went forward immediately, picked up the Shaykh's shoes, dusted them and placed them before him. Shāh Sāhib was most pleased by this, looked at him with genuine love and asked: "Nizām ad-Dīn! You came to me to learn the external sciences or the internal sciences which are far better." Shāh Nizām

ad-Dīn responded spontaneously with the following couplet:

> I have handed myself over to you. You know best how to take account of profits and losses. [You know how to take stock of a person and rectify him].

When Shāh Sāhib *rahimahullāh* heard this couplet, he recalled the prediction of his mentor, Shaykh Yahyā Madanī *rahimahullāh*, when he had said: "A person will quote this couplet on such an occasion. He will possess our affiliation and the Chishtī order will progress tremendously through him." Shāh Sāhib *rahimahullāh* realized that the one whom he had been waiting for had arrived, and accepted his bayʿat there and then.

In The Royal Army

From a study of *Maktūbāt Kalīmī* it is gauged that Shāh Nizām ad-Dīn accompanied the royal army to Dakkan and that his moving about in this area was with the army. His correspondences [with Shāh Kalīmullāh] used to be sent and received via the army. It is probably for this reason that his shaykh emphasised in one of his letters that he should be very cautious when writing about the conditions in Dakkan. He added that no matter where he is, he must continue elevating the word of Allāh *taʿālā*.

Consequently, as per the directive of his shaykh, Shāh Nizām ad-Dīn undertook the work of propagation and rectification in the army for a considerable period of time. The soldiers were infatuated by him. Shāh Kalīmullāh Sāhib *rahimahullāh* himself writes in a letter:

Establishing a Khānqāh

When Shāh Nizām ad-Dīn *rahimahullāh* decided to settle down permanently in Aurangābād, he laid the foundations of a khānqāh for himself. It very quickly

became a centre for all sections of the community. Initially the large crowd of people was a cause of concern for him. However, subsequent to the guidelines of his mentor, he began meeting the people very warmly. Shāh Kalīmullāh Sāhib *rahimahullāh* had advised him thus:

> Attention must be given to all and sundry. However you must not become lost by the people reverting to you and the large number of murīds.

The *Malfūzāt* of Shāh Muhammad Sulaymān Taunswī *rahimahullāh* states that Shaykh Aurangābādī's khānqāh had ten entrances. A scribe was stationed at each door who would record the need of every needy person and beggar who came to him. Hadrat's stamp would then be attached to it. It contained the words: "Remembrance of Allāh is of paramount importance." And:

> Take due consideration of the hearts of people (do not allow ill-feeling to creep in). Do not sell the Sharīʿah for this world.

No matter which wealthy person the beggar took this note to, the former would consider it to be his good fortune in this world and the Hereafter to fulfil the need. The doors of the khānqāh used to be open to all.

Shāh Sāhib's manner of speech was attractive and most impressive. He would quote appropriate poems in a manner which would leave the audience trembling. On one occasion he was speaking about the importance of worship when he quoted the following couplet:

> This mystery and secret became clear to Khāqānī after 30 years that a single moment of worship with Allāh *taʿālā* is

> better than the kingdom of Hadrat Sulaymān *ʿalayhis salām*.

He rendered it in such a way that Khwājah Kāmgār Khān *rahimahullāh* was reduced to tears.

Tablīghī Efforts

Shāh Kalīmullāh Sāhib *rahimahullāh* had advised Shāh Nizām ad-Dīn that when he goes to Dakkan, he must make propagation and the revival of Dīn the objectives of his life. Thus, on reaching there, he carried out the directive of his mentor and spent his life and wealth in this path. Shāh Kalīmullāh Sāhib was in Delhi while advising his disciple and used to be overjoyed by his obedience. He writes in one of his letters:

> May Allāh *taʿālā* shower you with His mercy for not taking a single step without permission. Anyone who acquired honour, greatness and spiritual favour did it through showing respect.

Division of Time

It is stated in *Fakhr at-Tālibīn* that in his early days, Shāh Nizām ad-Dīn *rahimahullāh* had a passionate interest in books and most of his time used to pass in reading. However, after coming to Aurangābād, he became detached from everything and spent most of his time in Allāh's remembrance. He had a room built for himself which was between the male's and female's quarters. He used to convert this room into a male's quarters or female's quarters whenever he willed.

He would proceed to his room after performing the fajr salāh with congregation and remain there for about 5-6 hours in the remembrance of Allāh *taʿālā*. No person was permitted to come to him during this time. After completing his spiritual practices, the door of the room was opened and anyone wishing to meet him could go in. He would go into seclusion once again after noon.

The door of the room would be closed after the zuhr salāh and reopened before ʿasr during which time his disciples and followers had the opportunity of meeting him. During this time, Khwājah Nūr ad-Dīn *rahimahullāh* would read from *Mishkāt Sharīf* or some other book. After the ʿasr salāh, books related to the spiritual conditions of a shaykh would be read. This duty was most of the time given to Khwājah Kāmgār Khān *rahimahullāh*. The entire assembly would listen attentively and silence would pervade until sunset. After the maghrib salāh, Shāh Sāhib would proceed to his room during which time only special people were permitted to meet him.

He detested debates and discussions severely. If a person asked a ruling, he would refer him to a book and advise him to study it himself.

He would never eat his meal alone. If any such occasion did arise [when there was no one to share the meal with], he would send some food to the houses of his devoted associates and only eat after that.[1]

Spiritual Training of Murīds

Shāh Nizām ad-Dīn Sāhib *rahimahullāh* had a very large number of murīds. *Manāqib Fakhrīyyah* states: "He had over 100 000 murīds most of whom were men of lofty spiritual conditions."

His fundamental principles for the training and rectification of murīds were based on the teachings and guidelines of Shāh Kalīmullāh Sāhib *rahimahullāh*. He laid down his entire programme in the light of those teachings.

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[1] *Tārīkh Mashā'ikh Chisht*, vol. 5, p. 133.

Note: The khulafā' of every shaykh ought to do the same so that the work continues in the correct manner. (compiler)

Loud Dhikr

Shaykh Aurangābādī *rahimahullāh* accorded special importance to *pās anfās* and loud dhikr in his spiritual programme.

Following The Sunnah

Shaykh Aurangābādī *rahimahullāh* paid particular attention to teaching his murīds to follow the Sunnah and proper etiquette. He used to say that Shaykh Nasīr ad-Dīn Chirāgh Dehlawī *rahimahullāh* went to the extent of beating his associates but they did not leave their shaykh. Now the time has come that if a shaykh has to say a single word to his murīd, the latter distances himself from even looking at his shaykh.

Note: He is absolutely right. Now this illness is increasing by the day. Consequently, deprivation and shallowness are becoming common. May Allāh *ta'ālā* give us refuge. (compiler)

Character

Shaykh Aurangābādī *rahimahullāh* was a man of lofty character. He considered winning over the hearts of people to be his first duty. He would meet everyone – whether an associate or a stranger – in the same manner. He would stand up out of respect for every person.

Shaykh Aurangābādī And A'zam Shāh

Shaykh Aurangābādī *rahimahullāh* tried to remain aloof from the kings and sultans as much as he could. He did not like accepting their gifts. On one occasion, A'zam Shāh, the son of 'Ālamgīr, sent some food to him which he refused to accept. He sent food a second time with the message: "Accept it for the Sufis." Shaykh Aurangābādī *rahimahullāh* still refused.

Note: This is an indication of his absolute abstinence and asceticism. This is a special quality of the Auliyā'. (compiler)

Demise

Shāh Nizām ad-Dīn Aurangābādī *rahimahullāh* passed away on 12 Dhū al-Qaʿdah 1142 A.H. in Aurangābād. A lofty dome is built over his mausoleum and a masjid has been constructed nearby. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Tārīkh Mashā'ikh Chisht*, vol. 5, p. 143.

Hadrat Shāh Muhammad Afdal Allāhābādī (d. 1142 A.H.)

Name And Lineage

His name is Shaykh Muhammad Afdal. His father's name is Shāh 'Abd ar-Rahmān. His grandfather's name is Shāh 'Abd an-Nabī who was a reputed scholar of his time, a poet and a man of letters. His family came from Baghdad to India during Tughluq's rule and was able to gain proximity to the royal court. Shaykh Tāj ad-Dīn *rahimahullāh* was the first from his family to come to India. Shaykh Muhammad Afdal *rahimahullāh* is the founder of Dā'irah Shāh Ajmal in Allāhābād.

Birth

Shāh Muhammad Afdal was born on 10 Rabī' al-Awwal 1030 A.H./1628 in Sayyidpūr Bhatrī, district Ghāzīpūr, U.P. On the seventh level of his genealogical tree was Shaykh Abul Barakāt *rahimahullāh* who had constructed a large building in this town. Subsequently, the remaining generations lived here.

Education

He commenced studying the Qur'ān and then learnt the *Gulistān* under such a proficient teacher that he did not have to study any further Persian text after *Dībāchah*. He used to study most of the books by himself and would consult learned people whenever he did not understand any word. He studied almost all the Arabic sciences under Mullā Nūr ad-Dīn Madārī Jaunpūrī *rahimahullāh*. Those which remained, he studied under 'Allāmah Āsif Allāhābādī *rahimahullāh* who was his maternal uncle. He studied the science of Hadīth under Hadrat Mīr Sayyid Muhammad Kālpawī *rahimahullāh*. He undertook several journeys for the sake of knowledge. His thirst for knowledge was only satiated when he completed his studies. After completing his Hadīth studies, he pledged bay'at on 7

Jumādā ath-Thāniyah 1060 A.H. to Mīr Sayyid Muhammad Kālpawī *rahimahullāh* in the Chishtī order, and also strove in the Naqshbandī order.[1]

Merits

Tārīkh Mashā'ikh Allāhābād of Muhammad Nizām ad-Dīn Sāhib describes him as follows:

He arrived in Jaunpūr and joined the classes of Mullā Nūr ad-Dīn to study under him. He completed his studies there and also taught for six months. The books which remained to be studied were completed in Allāhābād under Qādī Muhammad Āsif Allāhābādī *rahimahullāh*. When he was overtaken by a yearning to study Hadīth, he went to Hadrat Mīr Sayyid Muhammad Tirmidhī Kālpawī in Jālūn district. He also pledged bay'at at his hands on 5 Jumādā ath-Thāniyah 1060 A.H. in the Chishtī order. However, his training was done in the Qādrī order. Acting under his shaykh's order, he came to Allāhābād and settled down there.

Qil'ah Wālī Masjid

The Shaykh lived in the jāmi' masjid which was built in the fort which was constructed by Shāh Jahān in 1056 A.H. (unfortunately it was destroyed in the jihād of 1857). This Dā'irah was established during the rule of 'Ālamgīr *rahimahullāh*. The latter also had a house, masjid and khānqāh built for the Shaykh. The masjid was built in 1080 A.H. and the khānqāh in 1093 A.H. The shaykh then moved from the jāmi' masjid and settled down here.

The 'ulamā', sultans, elite and the masses looked up to this Dā'irah with much importance and respect. Farrukkhsiyar and Nawāb Āsif ad-Daulah also requested for the du'ā's of the seniors who inhabited this Dā'irah. Ahmad Khān Hangash attacked Allāhābād

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[1] *Sirāj Munīr* (manuscript), p. 15.

city in 1163 A.H. His bloodthirsty soldiers caused mayhem in the city by massacring the people. The Afghan and Rauhilyah soldiers burnt the city from the Khuldābād entrance to the fort, and plundered it. They captured 4 000 noblewomen and took them away. However, the Dā'irah of Shaykh Muhammad Afdal Allāhābādī and the Daryābād Mahallah which was inhabited by Afghans remained safe. This shows that even these bloodthirsty attackers looked up to this area with respect. The local rulers of Allāhābād also realized the importance of this area. They attached a large residential area to it and gave it the name Dā'irah Shāh Ajmal.

Hadrat Shāh Muhammad Afdal 'Abbāsī Allāhābādī *rahimahullāh* was not only a senior Sufi of his time. Rather, he involved himself in serving the creation and by guiding and steering people. After this, a large part of his life was spent in the path of knowledge and literature. He enjoyed the status of a great litterateur and poet of the Arabic and Persian languages. Several biographers refer to him as an author of several books. The author of *Qāmūs al-Mashāhīr*, Nizāmī Badāyūnī, says that he wrote 50 books.[1]

His Madrasah

Shaykh Muhammad Afdal Allāhābādī *rahimahullāh* established a madrasah for teaching and imparting lessons. Students who graduated from here established centres of learning in various parts of the Islamic world and were listed among the erudite scholars of the time. Some of them are: Hadrat Murtadā Zabīdī Balgrāmī *rahimahullāh* (the author of *Tāj al-'Arūs*), Shāh 'Abd al-Qadīr Basmal Gorukhpūrī *rahimahullāh*, Maulānā Rūh al-Fayyād Fā'iz *rahimahullāh*, Maulānā Muhammad 'Ābid Akbarābādī *rahimahullāh*, Maulānā Muhammad

[1] *Tārīkh Mashā'ikh Allāhābād*, p. 132.

Zāhid Akbarābādī *rahimahullāh*, Maulānā Muhammad Aslam Allāhābādī *rahimahullāh*, Shāh Muhammad Tāhir *rahimahullāh* (the commentator of *Fusūs al-Hikam*), Maulānā Shaykh Muhammad Fākhir Muhaddith Hindī *rahimahullāh*, Shaykh Muhammad Nāsir Afdalī *rahimahullāh*, Maulānā Kamāl ad-Dīn *rahimahullāh*, Maulānā Jamāl ad-Dīn *rahimahullāh*, Maulānā Jalāl ad-Dīn *rahimahullāh*, Shāh Ghulām Qutb ad-Dīn *rahimahullāh*, Shāh Muhammad Ajmal Allāhābādī *rahimahullāh*, Shāh Muhammad ʿAlīm *rahimahullāh*.

His Poetry

One occasionally finds a flowing language in his poetry. Sufism created an elegance in it and we experience its sweetness at every step. He has delved into various themes and he resorts to different arts.

He never composed any poetry in praise of any king, ruler or the affluent. His compositions make mention of the Ambiyā' *ʿalayhimus salām*, the Auliyā' and the seniors of the Sufi orders. A study of these shows that he was an expert in this field as well.

Demise

Shaykh Muhammad Afdal Allāhābādī spent his entire life in guiding and instructing, serving knowledge and literature, teaching and lecturing, and writing and compiling books. He passed away on 15 Dhū al-Hijjah 1124 A.H. on a Friday at the time of ishrāq at the same Dā'irah of virtue and excellence. He was buried in the mausoleum which had been constructed for him. May Allāh *taʿālā* illuminate his resting place.

Hadrat Shaykh Fath Muhammad Sīdānwī Allāhābādī (d. 1143 A.H.)

Name And Lineage

Fath Muhammad Husaynī Sīdānwī was from among the senior 'ulamā'. One of his forefathers came and settled down in Sīdānah which is a large village about 18 miles from Allāhābād. He was born in Sīdānah.

Merits

He studied under the 'ulamā' of his time and then acquired the Tarīqah from Shaykh Ibrāhīm ibn 'Abd al-Haq Husaynī Mānikpūrī. He remained aloof from the world and its effects, and devoted his life to instruction and guidance in Allāhābād city.

In his *Diyār Paurab Mei 'Ilm Wa 'Ulamā'*, Hadrat Maulānā Qādī At-har Mubārakpūrī describes his merits as follows:

> Maulānā Sayyid Fath Muhammad Husaynī Sīdānwī Allāhābādī was from among the eminent 'ulamā' and senior Sufis of his time. After studying under the 'ulamā' of his time, he trod the Chishtī path under Rājah Sayyid Ibrāhīm ibn Rājah Sayyid 'Abd al-Haq ibn Rājah Sayyid Yāsīn Mānikpūrī. Rājah Sayyid Ibrāhīm was from the progeny of Rājah Sayyid Mubārak, the founder of Mubārakpūr. The Shaykh had Allāh-bestowed capabilities in the training of his murīds.

Garam Dīwān Sāhib Becomes His Disciple

Garam Dīwān Sāhib spent some time in his hometown and went to Benāres. He then proceeded to Allāhābād where he met his teacher, Mīr Sayyid Ghulām Ahmad *rahimahullāh*, who met him with love and affection. Dīwān Sāhib related his objective of coming to the city,

i.e. he has come in search of a spiritual guide and mentor. Mīr Sayyid Ghulām Ahmad *rahimahullāh* directed him to Maulānā Shāh Fath Muhammad *rahimahullāh*. Dīwān Sāhib presented himself before him. Maulānā Fath Muhammad Sāhib *rahimahullāh* welcomed him with honour and respect. He taught him the various actions and spiritual practices of the Chishtī order, conveyed him to the level of excellence within a short period, and conferred khilāfat to him. Dīwān Sāhib then came to Bhīrā, district Mau, and occupied himself in instruction, worship and spiritual exercises in line with the practices of his forefathers.[1]

Written Works

The following are some of his written works: (1) *Tafsīr Muhammadī* which is an excellent tafsīr of the Qur'ān in which spiritual realities and sciences are discussed. (2) *Majma' al-Asrār*. (3) *Hull al-Mushkilāt*. He wrote several other books on Allāh-recognition.

Demise

He passed away in Rajab 1143 A.H. on a Wednesday. His grave is in Sīdānah, Allāhābād as stated in *Bahr Zakhkhār*.[2]

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[1] *Diyār Paurab Mei 'Ilm Wa 'Ulamā'*, p. 443.

[2] *Nuzhatul Khawātir* (Urdu translation), vol. 6, p. 278.

Hadrat Shaykh Khūbullāh Allāhābādī (d. 1144 A.H.)

Name And Lineage

His name is Muhammad Yahyā and he is known as Shāh Khūbullāh. His father's name is Shaykh Amīn 'Abbāsī Sayyidpūrī Bhatrī Ghāzīpūrī. His uncle is Hadrat Shaykh Muhammad Afdal Allāhābādī *rahimahullāh*, the founder of Dā'irah Shāh Ajmal in Allāhābād.

Birth

He was born on 15 Muharram 1080 A.H. is Sayyidpūr Bhatrī, district Ghāzīpūr.

Education And Training

His father passed away in 1091 A.H. His uncle, Shaykh Muhammad Afdal, then called him to Allāhābād where he took charge of his education and training. He learnt most of the prevailing Arabic sciences under his uncle including Hadīth, jurisprudence and tafsīr – as stated in *Bahr Zakhkhār* and *Anwār al-'Ārifīn*.

Many biographies in the Arabic, Persian and Urdu languages make reference to him. Several other historical sources and manuscripts contain information about him. He continued studying under his uncle for about 20 years and left behind a large number of students who studied under him and then served knowledge and literature, and left behind a large treasure of tasawwuf and literature. The Shaykh conveyed these students to the level of expertise. Those whom he accepted as murīds were given khilāfat and permitted to induct murīds in the different Sufi orders.

Merits

Biographies on him are filled with his supernatural feats. He received a major share of Allāh's friendship by virtue of his service to Allāh's creation. This is the

bounty of Allāh which He confers on whomever He wills.[1]

The author of *Tadhkirah 'Ulamā' Hind*, Janāb Rahmān 'Alī Sāhib *rahimahullāh*, describes his merits as follows:

> Shāh Khūbullāh Muhammad Yahyā had completed studying the prevailing sciences by the age of 13. He was a copious ocean of the Sharī'ah and Tarīqah. He spent his entire life in accordance with the teachings and training of his teacher and mentor. Together with guiding people he followed a programme of writing and compiling books. This book mentions several of his written works.[2]

In his *Diyār Paurab Mei 'Ilm Wa 'Ulamā'*, Maulānā Qādī At-har Sāhib Mubārakpūrī *rahimahullāh* has a biography of Hadrat Maulānā Hāfiz Amānullāh Sāhib Benārsī *rahimahullāh*. In the course of his discussion on him, he states that a senior teacher and lecturer like Hadrat Maulānā Hāfiz Amānullāh Sāhib Benārsī *rahimahullāh* came to Allāhābād and pledged bay'at at the hands of Shāh Khūbullāh. He then engaged in the spiritual exercises of the Naqshbandī order and reached high ranks within a short period. It was the gaze of Shāh Khūbullāh *rahimahullāh* which ignited the fire in his heart. The gaze of the mentor and the capability of the disciple enabled the special effects of the Naqshbandī affiliation to manifest themselves in all their glory.[3]

The author of *Nuzhatul Khawātir* also makes a brief mention of him. He writes:

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[1] *Sirāj Munīr* (manuscript), p. 60.
[2] *Tadhkirah 'Ulamā' Hind*, p. 85.
[3] *Diyār Paurab Mei 'Ilm Wa 'Ulamā'*, p. 391.

> He was from among the eminent ʿulamā'. He had no equal in that city and in that time who possessed so much of knowledge and conveyed such vast benefit to the people. He had the honour of receiving the deputyship of Shaykh Afdal *rahimahullāh*. Together with all this, he had a programme of writing and compiling books. Twenty one of his written works are mentioned.[1]

Supernatural Feats

The supernatural feats of Hadrat Shāh Khūbullāh *rahimahullāh* began to be manifested when he was still in the womb of his mother. His mother relates that ever since she conceived him she began seeing effulgent and luminous figures in her dreams. In most cases, personalities addressed her and gave her glad tidings of this great bounty. Most of these personalities used to introduce themselves to her and they included Prophets *ʿalayhimus salām* and senior Auliyā'.

(1)

His mother relates:

The labour pains had reached their peak and I had no hope of survival. Suddenly I saw a person standing and addressing me. He said: "O daughter! Have courage, Allāh *taʿālā* will soon bless you with a son. It is Friday and the Auliyā' have gone to the Haram Sharīf for the jumuʿah salāh. This child is waiting for them. He will be born after the salāh and with their arrival. I am Khidar and I am informing you that when this child turns ten, his father will proceed to the eternal world. This child will go to Allāhābād where I will train and tutor him." After saying this, the person disappeared

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[1] *Nuzhatul Khawāṭir* (Urdu translation), p. 506.

from my vision. My son was born while the man was saying these things to me.

(2)

It is gauged from his letters that he saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* 50 times in his dreams and in a state of wakefulness. In addition to this, he saw various Prophets *ʿalayhimus salām* and Auliyā' in his dreams and in wakefulness.

(3)

When he used to sit in iʿtikāf he did not perceive any need [like hunger, thirst, the need to relieve himself], but the day when the crescent was to be seen, he would experience human needs. The author of *Bahr Zakhkhār* relates this.

(4)

It is related that a person gave him a blank page to write Sūrah al-Hadīd on it. He placed the page in his pocket, and got busy with the ʿishā and tarāwīh salāhs. When he completed the salāh, he gave the page to the person. Sūrah al-Hadīd was written on it although he never had the chance to write it.

Note: These are certainly his karāmāt – supernatural feats. And the karāmāt of the Auliyā' are true as stated in *Sharh al-ʿAqā'id*.

Written Works

In addition to the responsibilities of tutoring and guiding people, Shāh Khūbullāh *rahimahullāh* had made a name for himself in the world of knowledge and literature. Like Shaykh Akbar, he made a major contribution to Sufism. He left behind many written works. He followed in the footsteps of his shaykh and left behind a large treasure in the literary world. It is titled *Wafayāt al-Aʿlām*. It is also known as *Bast al-*

Kalām. In this work he presents the lives of famous scholars and litterateurs in the Islamic world, and assesses their services. Furthermore, his *Maktūbāt* are well known in the East and West. It contains various themes and is also a collection of his replies to famous scholars on matters related to jurisprudence, Sufism and literature.

After studying various books on his life we can conclude that Shāh Sāhib *rahimahullāh* wrote over 100 books.

Demise

Hadrat Shāh Khūbullāh Allāhābādī *rahimahullāh* passed away on 11 Jumādā al-Ūlā 1144 A.H./1731 on a Tuesday in Dā'irah Shāh Ajmal, Allāhābād. He was buried next to the grave of his great uncle, Shaykh Muhammad Afdal Allāhābādī *rahimahullāh*.

Hadrat Shaykh Abū Tāhir Kurdī[1] (d. 1145 A.H.)

Name And Lineage

His name is Muhammad ʿAbd as-Samīʿ, his kunnīyyat is Abū Tāhir and his title is Jamāl ad-Dīn. His father's name is Shaykh Ibrāhīm ibn Hasan ibn Shihāb ad-Dīn Kurdī.

Birth

He was born in 1081 A.H./1671 in Madīnah Munawwarah.

Background

Hāfiz ʿArabī Rabāṭī describes him as a powerful scholar of Madīnah in his time, a true heir of his father, and that he was known as ʿAllāmah Shahīr. He adds:

> I had several discussions with him on various topics. From these I gauged that he had in-depth knowledge in the sciences of Hadīth, definitions of Hadīth and principles of Hadīth.[2]

Shams ad-Dīn Muhammad ibn ʿAbd ar-Rahmān Ghazzī writes in *Laṭā'if al-Minnah fī Āthār Khidmah as-Sunnah*:

رأيت من ديانته ونسكه وتواضعه وخفض جناحه ما لم أره على أحد من مشائخنا ما خلا الملا إلياس الكوراني، فانه كان يقاربه في ذلك.

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[1] I take the honour of writing on his life by using the following two sources:
(1) His biography written by Maulānā ʿAbd al-Halīm Chishtī in the monthly periodical, *ash-Shāriq Aʿzamgarh*, dated Jumādā al-Ūlā and Jumādā ath-Thāniyah 1431 A.H./March, April 2010.
(2) *Anfās al-ʿĀrifīn* of Shāh Walī Allāh Muhaddith Dehlawī *rahimahullāh*.

[2] *Fahras al-Fahāris*, vol. 1, p. 373.

I did not see that level of religiosity, worship, humility and humbleness in any of our seniors except in Mullā Ilyās al-Kūrānī to whom he was very close these qualities.[1]

Shaykh al-Islam Muhammad Khalīl Murādī Hanafī (d. 1260 A.H.) describes him as follows in *Silk ad-Durar*:

أبو الطاهر بن إبراهيم بن حسن بن المدني الشافعي الشهير بالكوراني الشيخ الإمام العالم العلامة المحقق المدقق النحرير الفقيه جمال الدين...كان عالما صالحا فقيها...الخ.

Abū Tāhir ibn Ibrāhīm…the imām, the erudite scholar, the experienced and fastidious researcher…he was a righteous scholar and jurist…

ʿAllāmah Muhammad ʿAbd Sindī (d. 1257 A.H.) writes in *Hasr ash-Shārid*:

He is also well known by the name of Shaykh ʿAllāmah Muhammad Abū Tāhir ibn Ibrāhīm ibn Hasan Kurdī. He studied the traditional and rational sciences, subsidiaries and principles of Hadīth, tafsīr, tasawwuf and other sciences from his erudite father; and became from among the distinguished scholars. He also studied Hadīth, tasawwuf and other sciences from Shaykh Abū al-Asrār ibn ʿAlī ʿAjīmī. He received a large share of righteousness, piety and tasawwuf. He was a powerful scholar but the science of Hadīth was his speciality. He was very keen in studying the sciences and then propagating and proliferating them. It is reported that he personally transcribed 70 books which included the *Tuhfah* of Ibn Hajar *rahimahullāh* in one volume and the *Nihāyah* of Shaykh Ramlī *rahimahullāh* in one volume. He combined all the sciences such as

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[1] *Latā'if al-Minnah* as quoted in *Silk ad-Durar*, vol. 2, p. 27.

grammar, etymology, rhetoric, logic, inheritance laws, all branches of accounting, and so on. He was ever ready to teach students. He surpassed his family members in his appearance and mannerisms. He was very jovial and humble. He never considered himself to be of any rank. He used to fulfil his spiritual practices, dhikr, tahajjud, etc. at night. He never left out reading the Qur'ān whether at home or on a journey. He used to carry out his spiritual practices very strictly right until the end of his life.[1]

Merits

Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* relates his life conditions, character and teachings in *Anfās al-ʿĀrifīn*. A part of these is quoted here.

He was inclined towards knowledge and ʿulamā' from the very beginning. He received khilāfat from his father who obtained garments of khilāfat from numerous elders for him. One of these elders was Shaykh Muhammad ibn Sulaymān Maghribī. He studied the Arabic sciences under Sayyid Ahmad Idrīs Maghribī who was considered to be the Sībawayh[2] of the time. Shaykh Abū Tāhir relates an incident of his teacher Sayyid Ahmad Idrīs. One of the latter's students recited Sūrah al-Lahab in the mihrāb of Masjid-e-Nabawī. When he completed his salāh and presented himself before Sayyid Ahmad Idrīs, the latter began reprimanding him and said: "I can never tolerate you reading before Rasūlullāh *sallallāhu ʿalayhi wa sallam* that sūrah in which his uncle's name (Abū Lahab) is mentioned with denigration. Allāh *taʿālā* can address His Messenger as He wills, but we cannot."

The writer (Shāh Walī Allāh) says: Although statements of this nature are the result of intense love for

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[1] *Ash-Shāriq*.

[2] He is acknowledged as the imām of Arabic grammar.

Rasūlullāh *sallallāhu ʿalayhi wa sallam*, it is for people of piety and erudition to make them [and not for us]. For us, the practice of the Sahābah *radiyallāhu ʿanhum* and Tābiʿūn is the criterion. Why doesn't he deduce from this sūrah that it actually demonstrates the loftiness and extreme praise of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. After all, Allāh *taʿālā* cursed an enemy uncle of Rasūlullāh *sallallāhu ʿalayhi wa sallam* who was audacious towards Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

Note: Glory to Allāh! What an excellent reconciliation! This is the result of the knowledge and wisdom of Hadrat Shāh Walī Allāh Muhaddith Dehlawī *rahimahullāh*. May Allāh *taʿālā* reward him. (compiler)

Education

Shaykh Abū Tāhir studied Shāfiʿī jurisprudence under Shaykh Tūlūnī Misrī *rahimahullāh*, the rational sciences under the famous Roman scholar, Munjim Bāshī *rahimahullāh*, and the science of Hadīth from his father. He then presented himself before Shaykh Hasan ʿAjamī *rahimahullāh* and benefited tremendously from him. From there he went to Shaykh Ahmad Nakhlī *rahimahullāh* and Shaykh ʿAbdullāh Basrī *rahimahullāh*. He studied the *Shamā'il an-Nabī* under the latter scholar. He also heard the *Musnad Ahmad* from him in under two months. In addition to all this, he benefited a lot from the various scholars and Sufis who came from time to time to the Haramayn Sharīfayn. One of them was Shaykh ʿAbdullāh Lāhorī *rahimahullāh* from whom he narrated the books of Mullā ʿAbd al-Hakīm Siyālkautī. His lineage goes up to Maulānā himself via Shaykh ʿAbdullāh Labīb. He also studied the books of Shaykh ʿAbd al-Haq Dehlawī *rahimahullāh* via this chain.

Attributes of The Pious Predecessors

He possessed all the attributes of the pious predecessors; attributes such as piety, worship, academic interest, and equity in academic research. If anyone reverted to him for any ruling, he would not give an answer without first pondering and reflecting over it, and checking the source books. He was extremely soft hearted to the extent that if anyone read a Hadīth of this nature his eyes would well with tears. He had no formalities as regards his dress and appearance. He was humble even before his students and attendants.

Note: Māshā Allāh! Look at how closely he resembled the pious predecessors. May Allāh *ta'ālā* enable us to be like them. Another special quality which needs to be highlighted is that when he was asked a ruling, he would only reply after undertaking a full investigation. Unfortunately nowadays people are such know-alls that they are prepared to reply to every question there and then without any investigation and research. On the other hand, our seniors mostly replied by saying: "I do not know." (compiler)

An Intricate Point

When in the course of reading *Sahīh Bukhārī* differences in the narrations and juridical rulings came up, Shaykh Abū Tāhir would say: "All these differences are results of Rasūlullāh's intense comprehensiveness. All the opposites and agreements of the world are encompassed by him." I (Shāh Walī Allāh) say: "This is a very intricate point which needs pondering over."

The One Who Loves Allāh And Rasūlullāh Needs to be Loved

On one occasion there was a conversation on the spiritual conditions of Sufis and the mutual rejection and criticism which sometimes occurs among their adherents. Shaykh Tāhir *rahimahullāh* said: "I fear

saying anything about the Sufis. Although some of my predecessors had critical views about them, I do not have the slightest iota of feelings of rejection and criticism of the Sufis." He then related a story: "Shaykh Yahyā Shādhilī *rahimahullāh* had some differences with my father. This caused some misgivings in my heart towards him. During this period, Shaykh Yahyā Shādhilī *rahimahullāh* departed from this world. After some time, a need arose to remove his body from his grave. It was still fresh as though he had just gone to sleep today. I learnt from this that one should not be critical of a man of Allāh *taʿālā* merely because of some difference with him."

Shaykh Tāhir *rahimahullāh* adds: "Shaykh Muhīy ad-Dīn ibn ʿArabī *rahimahullāh* gave a unique piece of advice in this regard." Saying this, he took out a copy of *Futūhāt* which was hand-written by Shaykh Ibn ʿArabī and began reading Bāb al-Wasīyyah from it. The gist of it is that Shaykh Ibn ʿArabī said: "I harboured enmity towards a person because he was critical of Shaykh Abū Madyan Maghribī, while I acknowledged Shaykh Maghribī's seniority and popularity. One day I heard Rasūlullāh *sallallāhu ʿalayhi wa sallam* saying to me in a dream: 'Why do you dislike such and such person?' I replied: 'Because he is critical of Abū Madyan while I consider him to be a saint.' Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: 'Does that person not love Allāh *taʿālā* and His Messenger *sallallāhu ʿalayhi wa sallam*?' I replied: 'He does.' Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: 'It seems you dislike him because of his antagonism towards Abū Madyan but do not like him on the basis of his love for me.'"

Shaykh Ibn ʿArabī says: "Subsequently I repented to Allāh *taʿālā* for my dislike of the person. I went to the man's house, related the entire incident to him while apologizing to him, gave him an expensive fabric as a

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gift, and got him to be pleased with me. After that I asked him the reason for his criticism of Abū Madyan. The reason he gave was not such as to cause him to be antagonistic towards Abū Madyan. So I explained the real situation to him. Consequently, he repented to Allāh *taʿālā* and retracted his criticism of Abū Madyan. In this way, the blessing of love for Rasūlullāh *sallallāhu ʿalayhi wa sallam* flowed in everyone. I am grateful to Allāh *taʿālā* for this."

Shāh Walī Allāh's Grief Over His Separation From His Teacher

When I (Shāh Walī Allāh) went to Shaykh Abū Tāhir to bid him farewell before my return to my hometown, the following couplet came unwittingly on my tongue:

نسيت كل طريق كنت أعرفه – إلا طريقا يؤديني لربعكم

I have forgotten all the paths apart from the one which conveys me to your house.

When the Shaykh heard it, he began crying and it really touched him.

Note: Glory to Allāh! This was how much his teacher valued his love and affection – to the extent that the teacher sheds tears. There was confidence and love on both sides. It therefore produced good and blessings. Such a relationship is very rare nowadays. Our complaint is to Allāh *taʿālā* alone. (compiler)

Demise

He passed away in Ramadān 1145 A.H. He was buried in Baqīʿ in Madīnah Munawarrah. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Anfās al-ʿĀrifīn*, p. 396.

Hadrat Hājī Muhammad Afdal Siyālkautī (d. 1146 A.H.)

Background

He was from among the erudite ʿulamā' and distinguished scholars of his time. He received a major portion of the mysteries of the spiritual sciences. He spent ten years in the company of Khwājah Hujjatullāh Naqshband *rahimahullāh* who was the son and khalīfah of Khwājah Muhammad Maʿsūm *rahimahullāh*. He received spiritual blessings from him and learnt the Sufi way from him. He then spent the next 12 years in the company of Hadrat Shaykh ʿAbd al-Ahad *rahimahullāh* who was the son and khalīfah of Shaykh Muhammad Saʿīd *rahimahullāh* – the son and deputy of Hadrat Mujaddid Alf Thānī *rahimahullāh*. He reached lofty stations under him. In addition to this, he received a certificate from Shaykh ʿAbd al-Ahad in the rational and traditional sciences, and in the science of Hadīth. He also received a certificate in the science of Hadīth from Shaykh Sālim Basrī Makkī *rahimahullāh*. Hadrat Hujjatullāh Naqshband *rahimahullāh* had said to Hadrat Shaykh ʿAbd al-Ahad *rahimahullāh* with reference to Hājī Muhammad Afdal: "I have conveyed the spiritual blessings which I received from my honourable seniors into the heart of Hājī Muhammad Afdal."

He was strongly immersed in his self. Self-obliteration had overpowered him to the extent that he never considered himself to be among the people of the Sufi way. He constantly said to Hadrat Mirzā Mazhar Jānjānā *rahimahullāh*: "Allāh *taʿālā* blessed you with an insightful gaze and the ability to fathom lofty stations. I request you to check my condition because I do not see anything within me because of my evil actions."

The write (Shāh Ghulām ʿAlī) says that Imām Hadrat Mujaddid Alf Thānī *rahimahullāh* says that when Allāh's power manifests itself on a seeker, he is overcome by self-obliteration and selflessness. The following verse is a clear proof of it:

لَا تُدْرِكُهُ الْاَبْصَارُ

The eyes cannot perceive Him.[1]

Visit to The Haramayn Sharīfayn

Hadrat Hājī Muhammad Afdal *rahimahullāh* was blessed with the honour of visiting the Haramayn Sharīfayn. He returned with the blessings of Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam* and traversed countless spiritual heights. On his return, he became a fountain to those seeking the truth. Allāh's creation received external and internal blessings from him. Hadrat Shāh Walī Allāh Muhaddith Dehlawī *rahimahullāh* received a Hadīth certificate from him.

Books as Endowments

Whatever gifts he received in the form of cash money was spent on purchasing books which were then given over as endowments. On one occasion he received a gift of 15 000 rupees. He spent the entire amount to purchase books on various beneficial sciences and gave them as endowments. He purchased thousands of books in this way, donated them as endowments, and this was a source of spreading knowledge. May Allāh *taʿālā* reward him. Āmīn.

Statements

1. I am astonished at those who do not visit the blessed grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam* even once in their life while they know that

[1] Sūrah al-Anʿām, 6: 103.

objectives of this world and the Hereafter are fulfilled through him.

2. It is most astonishing that the rules of tajwīd and correct recitation of the Qur'ān can be learnt within a few days but people do not do this. This, despite the fact that the correctness of salāh is dependent on correct recitation.

Note: There are certainly many shortcomings in this regard even though the 'ulamā' are trying hard to direct people's attention to correct recitation. May Allāh *ta'ālā* reward the 'ulamā' for their efforts. (compiler)

3. I am surprised at people for not learning the forms of dhikr from a Naqshbandī shaykh whereas these can be learnt in a short period of time and without much effort. This treasure of dhikr is the seed for earning Allāh's love and a cause of the continued existence of one's īmān.

Note: These are excellent pieces of advice. May Allāh *ta'ālā* enable us to practise on them. Āmīn. (compiler)

Hadīth Lessons

Hadrat Mirzā Mazhar Jānjānā *rahimahullāh* used to say: "It may appear that we did not benefit from Hadrat Hājī Muhammad Afdal *rahimahullāh*, but we certainly benefited from his internal blessings in the course of his Hadīth lessons. Furthermore, our affiliation [with Allāh *ta'ālā*] was strengthened."

Hadrat Hājī Muhammad Afdal *rahimahullāh* used to experience the presence of Rasūlullāh's affiliation in the course of his Hadīth lessons. Blessings and effulgence used to be displayed in abundance. It was as though a metaphysical companionship with Rasūlullāh *sallallāhu 'alayhi wa sallam* was acquired. In the course of this, the focus and attention of Rasūlullāh was witnessed, and the prophetic affiliation was

manifested in all its glory and finery. The meaning of the following Hadīth would become absolutely clear:

العلماء ورثة الأنبياء

The 'ulamā' are the heirs of the Prophets.[1]

Demise

He passed away in 1146 A.H. His grave is in Delhi near the grave of Hadrat Khwājah Bāqī Billāh *rahimahullāh*. May Allāh *ta'ālā* illuminate his resting place. Āmīn.[2]

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[1] Tirmidhī (2682).

[2] *Maqāmāt Mazharī*, p. 239.

Hadrat Shaykh Muhammad Sālih Ahmadābādī (d. 1147 A.H.)

Name And Lineage

His name is Shaykh Muhammad Sālih, and he is commonly known as Pīr Bābā. He is the son of Maulānā Nūr ad-Dīn *rahimahullāh*.

Education

After his early upbringing he memorized the Qur'ān at the age of seven. He learnt the Qur'ān with the different modes of recitation and tajwīd from memory. Consequently, Muhammad A'zam Shāh ibn 'Ālamgīr who was the governor of Gujarat at the time called for him and heard him read Sūrah ar-Rahmān. He did not commit any mistake in the recitation and in the pronunciation of letters. The governor was very impressed. He gave him a special garment, cash money, and a property in Tājpūr. The governor called the royal scribe and gave him the royal edict. He began studying the internal and external sciences after memorizing the Qur'ān.

Merits

He completed his studies while still a youth. He also became his father's murīd and khalīfah. Most seekers and murīds received spiritual and external blessings from him. The 'ulamā' and seniors of Gujarat acknowledged his merits and capabilities, and considered him to be their leader. He went to the capital, Delhi, on two occasions under the invitation of the Tīmūr sultans. Once during the rule of Muhammad Farrukkhsiyar and a second time during the rule of Muhammad Shāh. Both kings accorded him respect, and each of them gave him cash, garments, elephants, and 2 000 rupees for the cost of his journey. The 'ulamā' and seniors of Delhi also acknowledged his merits, while he used to attend the assemblies of most

of the ʿulamā'. The author of *Mir'at Ahmadī* writes that he was well known for his righteousness, piety and noble character. His generosity, knowledge and forbearance were widely appreciated. He was a true heir of his father.

Demise

He passed away in Delhi on 16 Jumādā ath-Thāniyah 1147 A.H. His body was brought to Ahmadābād, Gujarat and buried in the graveyard of his grandfather in the courtyard of the masjid. May Allāh *taʿālā* illuminate his resting place and shower His mercies on him. Āmīn.[1]

[1] *Mahbūb at-Tawārīkh*, vol. 2, p. 883.

Hadrat Sayyid Muhammad Nūr Rāi Barelwī (d. 1148 A.H.)

Name And Lineage

His name is Sayyid Muhammad Nūr, his father's name is Sayyid Muhammad Hudā *rahimahullāh*, and his grandfather's name is Sayyid Shāh ʿAlamullāh Sāhib *rahimahullāh*.

Merits

He was in reality the coolness of the eyes of Sayyid Muhammad Hudā *rahimahullāh* and the delight of his heart. His grandfather, Sayyid Shāh ʿAlamullāh, was alive at the time of his birth. He enjoyed the attention of his grandfather from the very beginning, and this attention became his Sufism. His father, Sayyid Muhammad Hudā *rahimahullāh* used to say: "I have hope in Allāh *taʿālā* that He would forgive me by virtue of this blessed son."

Note: May Allāh *taʿālā* also bless us with such children. Āmīn. (compiler)

Attention to The Sunnah

When he was still a youngster, his father ordered him to go to Prince Muhammad Aʿzam Shāh (the son of ʿĀlamgīr) to work for him. Shamshīr Khān who was an amīr of the prince and a murīd of Sayyid Shāh ʿAlamullāh *rahimahullāh* was the intermediary between him and the prince. Sayyid Muhammad Nūr informed the amīr beforehand that he will accept the employment on condition he is excused from the various formalities of greeting – such as lowering the head – and so on. If he is not excused, he will leave. The amīr did find some difficulty in this condition but when he realized that he will not desist, he said to the prince: "The boy is ready to accept the job but has laid down one condition. He says that if the condition is accepted he will come. If not, he cannot accept." The

prince asked: “What is the condition?” The amīr replied: “The boy is very strict in adhering to the Sunnah and abstains totally from all prohibitions. He is opposed to greeting with an indication of the hand, lowering the head and other similar actions which are against the Sharīʿah.”

The prince, Aʿzam Shāh, gladly said: “To say as-salāmu ʿalaykum is in fact the Sunnah way. Having people like him will be a source of blessing to the king.”

Sayyid Muhammad Nūr then entered, said “as-salāmu ʿalaykum” and met the prince. He accepted the job, received a special garment, and spent 14 years in his employment. He then saw a dream in which he was informed of the downfall of Aʿzam Shāh because of the latter’s Shīʿah inclinations. He left his job and returned to his hometown.

Character

He followed in the footsteps of his father and grandfather in abstinence, piety, contentment and asceticism. His modesty, bashfulness and caution were of such a level that he disliked looking at even the labourers who used to mend the thatched roofs because they were in the habit of exposing their thighs. The labourers also became aware of this, so when it was his time to come around, they would cover themselves immediately. He abstained from the company of those who followed their desires and had no interest in play and amusement. He would not accept the gifts of worldly people, abstain totally from doubtful foods, and was very particular about halāl food. He spent his time in recitation of the Qur’ān, duʿā’ and spiritual practices.

He abhorred backbiting, exaggeration and lies; and could not tolerate these actions. Towards the latter part of his life, and especially at the time of his death, his

consciousness of Allāh's presence and remembrance had reached their peak. The softness of his heart had increased tremendously. He would often say that he has no action which is worthy of presentation in Allāh's court, but certainly hopes in Allāh's mercy on the basis of certain glad tidings.

Demise

He passed away on 6 Rabīʿ al-Awwal 1148 A.H. on a Thursday. He was buried in Nasīrābād Rāi Bareilly next to his maternal grandfather, Hadrat Shāh Dāwūd (the brother of Hadrat Shāh ʿAlamullāh *rahimahullāh*). May Allāh *taʿālā* shower His mercy on him. Āmīn.[1]

[1] *Tadhkirah Shāh ʿAlamullāh*, p. 170.

Hadrat Sayyid Muhammad Hakam Rāi Barelwī (d. 1150 A.H.)

Name And Lineage

His name is Sayyid Muhammad Hakam, his father's name is Sayyid Muhammad Jī *rahimahullāh*, and his grandfather's name is Hadrat Sayyid Shāh ʿAlamullāh Sāhib *rahimahullāh*.

Merits

He was matchless in his knowledge and virtue in his time. He spent a long period of time in his father's company, and traversed all the levels of rectification of the self under his training, steering, affection and love which a seeker has to traverse, and which is the natural demand of Islam and īmān, and the natural trait of this path.

Spirituality

Maulānā Sayyid Nuʿmān *rahimahullāh* relates that in the beginning, Sayyid Muhammad Hakam was more inclined to the traditional sciences. After becoming proficient in them, he developed an interest in self-reformation. When he looked around him, he found this treasure in his very own house. He remained in his father's company and training, and imbibed the special affiliation of Sayyid Shāh ʿAlamullāh *rahimahullāh* and other Sufi masters. He then reached the loftiest stations of Sufism. He obtained a formal permission from his father and travelled to various places of India to obtain spiritual benefit from other Sufi masters. He went to Sirhind and benefited from the company of Shaykh ʿAbd al-Ahad ibn Shaykh Muhammad Saʿīd Sirhindī *rahimahullāh*. He went to Shām Chaurās where he remained in the company of Shaykh ʿAbd al-Ghanī Shām Chaurāsī *rahimahullāh* for about one year. He imbibed the affiliation of the latter's spiritual lineage. He also spent time with Shaykh Muhammad

Yahyā Atakkī and Shaykh Saʿdī Bulkhārī. He benefited from most of the Sufi masters from Rāi Bareilly going up to Peshawar. He imbibed various blessings, effects and affiliations, and returned to his father. He then occupied himself in serving the religious sciences, teaching and lecturing.

Written Works

Two tafsīrs of the Qur'ān are from among his most important written works. One is in Persian and is titled *al-Husnā* while the other is in Arabic with the title *Muhkam at-Tanzīl*. In addition to these, he wrote *Talkhīs as-Sirāh* in language, *Mulakhkhas al-Balāghah* in rhetoric, *La'ālī an-Nahw* in grammar (which he wrote specifically for his brother, Shāh Laʿl Sāhib). He also wrote several books on jurisprudence, inheritance and accounting.

Spiritual Striving

He had a very keen interest in reading the Qur'ān and would most certainly complete one recitation a week. He was of lofty conditions as regards his spiritual striving. He was totally aloof from resting, comforts and luxuries. No time of his was ever spent in futile activities. He was so engrossed in his burning love for Allāh *taʿālā* that when he was occupied in worship and spiritual practices, those who were nearby would feel as if his chest and heart were burning and roasting like kebabs.

Demise

Despite these qualities and excellent attributes, he lived for only 42 years. He passed away on 22 Shawwāl 1150 A.H. in Nasīrābād, Rāi Bareilly. May Allāh *taʿālā* shower His mercy on him. He left behind a worthy and

fortunate son by the name of Sayyid Muhammad Thānī.[1]

[1] *Tadhkirah Hadrat Shāh ʿAlamullāh*, p. 174.

Hadrat Rūh al-Amīn Khān Karnāl (d. 1151 A.H.)

Background

He hailed from the Qādī Pūrah Mahallah of Balgrām, from the 'Uthmānī Shuyūkh. He used to receive support from Hadrat Rūh al-Quds. He was very proficient and an expert in the Arabic, Persian and Hindi sciences. The fragrance of his pure character and lofty mannerisms used to perfume the masses and the elite. He was witty and jovial by nature. His tongue flowed with eloquence. He had a very powerful memory on account of which he knew thousands of poems, academic rulings, countless stories, and large poetic compositions of all three languages. He had such a sharp mind that when he was asked any question related to knowledge, he could answer it on the turn.

Bay'at

He had the honour of being a murīd of Sayyid al-'Ārifīn Mīr Sayyid Lutfullāh *quddisa sirruhu*. In addition to all spiritual virtues, Allāh *ta'ālā* blessed him with external knowledge, virtue, wealth and properties. He was well known for his generosity and bravery. Whenever he was in the army, he would hold the flag, beat the drum and be in charge of the elephants. He was most courteous and well-mannered towards everyone - his fellow countrymen, neighbours and enemies.

Note: This ought to be the character of the 'ulamā' and Sufi masters. The masses are attracted to good character and get close to them. In this way, they [masses] obtain academic and religious benefit from the 'ulamā' and Sufi masters. (compiler)

Academic Occupation

For quite some time he took the responsibility of ruling over 22 sub-districts of Siyālkot and Jālandhar in the Punjab. He was also the deputy governor of the Avadh

https://darulilm.wordpress.com

region for a period of time. Towards the end he chose the company of Burhān al-Mulk Saʿādat Khān Nīshāpūrī, the supervisor of Avadh. Despite these occupations, he never severed his bond with books. Even towards the end of his life when he was over 70 years old, he wrote *Ṣaḥīḥ Bukhārī* and *Ṣaḥīḥ Muslim* with his hands and wrote marginal notes to them. He had a deep interest in serving the science of Ḥadīth.

Note: This is how a scholar ought to be. He must continue his academic, teaching and writing occupations so that all sections of the community are able to benefit from him. (compiler)

Demise

He was martyred on 15 Dhū al-Qaʿdah 1151 A.H. on a Tuesday while fighting very bravely in the war between India and the Iranian king, Nādir Shāh, in a place near Karnāl. He was buried in the same place. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Mashā'ikh Aḥmadābād*, vol. 2, p. 442.

Hadrat Shāh Shaykhan Sāhib Aurangābādī (d. 1151 A.H.)

Merits

The author of *Mahbūb al-Qulūb* has written that he is a murīd and khalīfah of Sayyid Ahmad Gujarati *rahimahullāh* who in turn was a murīd and khalīfah of Shāh Burhān Rāz Ilāhī *rahimahullāh*. He was a man of dhikr and spiritual exercises. He was matchless in his manner of instruction and training. He was always present at the threshold of his shaykh and would happily carry out whatever he said. He used to conduct lessons of *Mathnawī Sharīf* to 'ulamā'. He used to explain the meanings of the *Mathnawī* in an excellent manner. Those who were studying it under him and those who were listening to his lessons used to thoroughly enjoy his methodology. All the domestic chores of his shaykh's house were his responsibility. He used to carry out the tasks which were delegated to him diligently.

Humility

Despite his own piety and seniority, he never considered it below him to serve his shaykh. It would often happen that while he was conducting his lessons, the cook from his shaykh's kitchen would call out: "O Shaykhan! There is no salt in the kitchen, bring some from the shops." He would say to his students: "Wait a bit, I will carry out Hadrat's work and return." If any student said: "Hadrat, you may remain here, I will go and carry out the task", he would not accept.

Māshā Allāh this is the type of relationship and confidence a person must have in his shaykh. Good fortune without the will of the shaykh is impossible. He was a manifestation of piety in the true sense of the word. The qualities of humbleness, humility and

selflessness were predominant in him. Hālī rightfully said:

> The rank of humility and being down to earth is something else. The earth is something else for the sky.

Demise

He passed away on 2 Rabīʿ al-Awwal 1151 A.H. May Allāh *taʿālā* shower His mercy on him. His grave is in Aurangābād and is visited by large numbers of people. May Allāh *taʿālā* illuminate his resting place. Āmīn.[1]

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[1] *Mahbūb at-Tawārīkh*, vol. 1, p. 418.

Hadrat Khwājah Muhammad Zubayr Sirhindī (d. 1151 A.H.)

Name And Lineage

His name is Muhammad Zubayr, his father's name is Abū al-ʿAlā' ibn Muhammad Naqshband, his great grandfather is Khwājah Muhammad Maʿsūm ibn Hadrat Mujaddid Alf Thānī *rahimahullāh*.

Birth

He was born on a Monday on 5 Dhū al-Qaʿdah 1093 A.H. in Sirhind.[1]

Education And Training

He was 13 years old when his father passed away. He was brought up in the affectionate shade of his grandfather, Hadrat Khwājah Hujjatullāh Muhammad Naqshband *rahimahullāh,* completed the Sufi path under him, and was conferred with many glad tidings. He took his grandfather's place when the latter passed away and, due to his high capabilities and courage, became the centre of instruction for the Mujaddidīyyah lineage.

Spiritual Practices

Hadrat Shāh Ghulām ʿAlī Sāhib *rahimahullāh* writes in *Durr al-Maʿārif* that Khwājah Muhammad Zubayr used to read 10 pārās of the Qur'ān in the awwābīn salāh. He would then sit in a circle of men where they used to meditate. After that he would proceed to his house where he used to have a circle of women and meditate. After sleeping a few hours, he would get up for tahajjud in which he used to read Sūrah Yā Sīn 40 or 60 times. He used to remain in meditation until the chāsht salāh. He would then conduct an assembly for men in which he used to direct the seekers. He would take a short

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[1] *Hālāt Naqshbandīyyah*, p. 342.

siesta, and then perform the optional salāh after zawāl in which he used to engage in a lengthy recitation of the Qur'ān. This would be followed by *khatm khwājgān* and then the zuhr salāh. He would recite the Qur'ān and have a meal. This was the only time he ate in 24 hours. After the 'asr salāh he would conduct lessons either from *Mishkāt Sharīf* or the *Maktūbāt* of Imām Rabbānī *rahimahullāh*.

To sum up, his entire day was spent in focusing on the creation and guiding people.

When he used to proceed from his house to the masjid, the wealthy people used to spread their shawls and turbans on the ground so that his feet do not touch the ground. When he used to go to visit a sick person or for an invitation to a meal, his conveyance used to be like that of the royalty.

An Astounding Feat

One day his conveyance departed from beneath the Jāmi' Masjid of Delhi. Hadrat Shāh Gulshan noticed a person sitting on a palanquin and many other palanquins moving behind him. There was a large group of people accompanying these palanquins. Further, divine effulgence had encompassed the first palanquin and was extending from it to the heavens like a huge column. The entire alley was filled with effulgence. Hadrat Shāh Gulshan removed his old shawl from his head and said to his murīds: "Burn this shawl." They asked: "What is the reason for burning it?" He replied: "There is a special type of effulgence emanating from the conveyance of that man which I never saw in my shawl although I engaged in spiritual exercises with it for 30 years." Someone said to him: "That is the conveyance of Hadrat Khwājah Muhammad Zubayr Sirhindī." He said: "All praise is due to Allāh *ta'ālā*, he is from the progeny of our Sufis. Our respect has been maintained." He then sent his

special murīds to Khwājah Muhammad Zubayr and said: "It is not permissible for us to make murīds at a place where Hadrat passes through."[1]

Khulafā'

Hadrat Khwājah Muhammad Zubayr *rahimahullāh* left behind many great and senior khulafā'. Three of them are most distinguished: (1) Hadrat Khwājah Diyā' Allāh Kashmīrī *rahimahullāh* from whose khulafā' was Hadrat Shāh Muhammad Āfāq *rahimahullāh*. (2) Hadrat Khwājah Muhammad Nāsir 'Andalīb *rahimahullāh* whose son and khalīfah was Hadrat Khwājah Mīr Dard Dehlawī *rahimahullāh*. (3) Hadrat Khwājah 'Abd al-'Adl *rahimahullāh* whose khalīfah was Hadrat Shāh 'Abd al-Qādir Dehlawī *rahimahullāh* – the translator of the Qur'ān and the son of Hadrat Shāh Walī Allāh Dehlawī *rahimahullāh*.

Demise

He passed away on 4 Dhū al-Qa'dah 1151 A.H. His blessed body was taken to Sirhind where he was buried next to his forefathers. May Allāh *ta'ālā* shower His mercy on him.[2]

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[1] *Irshād Rahmānī.*

[2] *Tadhkirah Maulānā Shāh Fadl ar-Rahmān Sāhib.*

Hadrat Shaykh Hāfiz Sa'dullāh Dehlawī (d. 1152 A.H.)

Merits

He was the son of Hadrat Khwājah Muhammad Ma's̲ūm *rahimahullāh* and from among the senior khulafā' of Hadrat Muhammad Siddīq *rahimahullāh*. He remained in the company of his shaykh for 30 years and reached great heights in the Ahmadīyyah way which is attributed to Hadrat Ahmad Sirhindī Mujaddid Alf Thānī *rahimahullāh*. The dervishes in the khānqāh gave him the title of Sayyid as-Sūfiyah (the chief of the Sufis).

He used to say with much pride: "I carried the water of my shaykh's khānqāh on my head, this is why the hair on my head is gone. In fact, the light of my eyes has been given in Allāh's cause. My shaykh sent me to Ahmadābād in the severe summer season. The intensity of the heat caused me to lose my eyesight. Through the blessings of my service to the khānqāh, so many attendants have come to serve me that there isn't enough work for all of them. And the eyes of my heart have been illuminated by the light of Allāh's recognition. The eyes on my head [external eyes] have become unconcerned about the attention of others, while I have been blessed with eternal meditation. The image of others which comes into the heart through the external eyes cannot find a path to my internal self. I thank Allāh *ta'ālā* for all these bounties and favours."

Note: Glory to Allāh! Look at his high station in patience and gratitude on account of which he received the highest accolade of Allāh's special proximity and affinity. (compiler)

Humility

Mirzā Mazhar Jānjānā *rahimahullāh* says that he was overcome by humility and humbleness. He used to

place his blessed head on the feet of people while begging them for pardon.

Mirzā Mazhar Jānjānā *rahimahullāh* says that he was not an expert in the external sciences but had a strong spiritual affiliation by virtue of the services which he rendered to his shaykh. He had a cat in his khānqāh which, through his influence, had become affectionate towards the birds [and would not attack them]. The cat would open its mouth and the shaykh would place wheat seeds in it. It would then offer the seeds to the birds who would peck them from its mouth.

Note: Glory to Allāh! Just look at this supernatural feat! It is a sign of being a man of Allāh *taʿālā*. This is the favour of Allāh *taʿālā* which He confers on whomever He wills. (compiler)

Mirzā Mazhar Jānjānā in His Company

Mirzā Mazhar Jānjānā *rahimahullāh* benefited from his company. He remained in his service and acquired much. His khalīfah, Shāh Ghulām ʿAlī Dehlawī *rahimahullāh*, makes mention of this in *Maqāmāt Mazharī*.

Mirzā Mazhar Jānjānā *rahimahullāh* says: When I requested Hadrat Hāfiz Saʿdullāh Sāhib *rahimahullāh* permission to acquire the blessings of the Tarīqah from him, he ordered me to make istikhārah. From my istikhārah I concluded that he was the means to my objective. I stuck in his company and took it upon myself to be his attendant. I acquired many benefits through this service. I perceived a progress in spiritual effulgence with each passing day, and my affiliation with Allāh *taʿālā* increased extensively. Hadrat Hāfiz Sāhib *rahimahullāh* had become extremely weak due to old age. He was over 80 years old and did not have the strength to pay attention to the condition of his disciples.

Qur'ān Recitation

Mirzā Mazhar Jānjānā *rahimahullāh* says: Hadrat Hāfiz Sāhib would recite one pārā of the Qur'ān in the morning while his disciples would sit in a circle. They used to progress spiritually from listening to his Qur'ān recitation. In this way, I benefited from the blessings of his company for 12 years. I witnessed countless blessings in my spiritual condition to the point when he used to ask me about the spiritual condition of his disciples. He used to affirm whatever I said. He used to order me to tutor his associates by teaching them the rules and regulations of the Sharī'ah and Tarīqah.

Mirzā Mazhar Jānjānā *rahimahullāh* used to fulfil these duties in the most excellent manner.

Mirzā Mazhar Jānjānā *rahimahullāh* says: On one occasion we read the du'ā' *Hizb al-Bahr* in favour of an amīr who was affiliated with us and had to go to war against a certain enemy. We made this du'ā' for the protection of the army and so that he may be victorious. Subsequently, the army was protected and victorious through the spiritual help of Hadrat Hāfiz Sāhib and the senior Sufis. The enemy was defeated and had to flee.

Mirzā Mazhar Jānjānā *rahimahullāh* says: After I benefited from Hadrat, a large number of people began reverting to him. Rulers and wealthy people used to come in droves and present themselves before him.

Nawāb Khān Fīrauz Jang also pledged bay'at to him. He used to attend the meditation assembly daily to derive blessings. Many dervishes used to assemble in his khānqāh. Eighty people used to eat daily from his public kitchen and used to receive stipends.

Mirzā Mazhar Jānjānā *rahimahullāh* says that Hadrat Hāfiz Sāhib used to be very occupied in presenting a good word and interceding on behalf of the less

fortunate. He would even go and present himself before the rulers to plead on behalf of the needy.

Mirzā Mazhar Jānjānā *rahimahullāh* says that if any associate of Hadrat Hāfiz Sāhib went to visit any saint's grave without his permission, he would be deeply affected. The person would experience a weakness in his spiritual condition, and his affiliation would not come right until he apologized.

Mirzā Mazhar Jānjānā *rahimahullāh* says: Due to his old age, Hadrat Hāfiz Sāhib could not pay attention to the spiritual condition of the seekers. This is why I reverted to Shaykh ash-Shuyūkh Hadrat Muhammad ʿĀbid *quddisa sirruhu*. I would also present myself in the service of Hadrat Hāfiz Sāhib. Shaykh Sibghatullāh *rahimahullāh* who was a khalīfah of Hadrat Hāfiz Sāhib informed him that I go to Hadrat Muhammad ʿĀbid Sāhib. Hadrat developed some sort of dejection towards me. He asked me: "What shortage in blessings and effects did you experience here that you had to go somewhere else?" I replied: "My sole objective is to acquire Allāh *taʿālā* and the highest affinity with Him; and nothing else. The realization of this objective is dependent on the highest form of attentiveness and focus. Due to your physical weakness, you cannot do this. This is why I reverted to one of your brothers. My devotion and servitude to you is firm." Hadrat's dejection was not removed despite my explanation. When I visited his grave after his demise, I found him displeased to the extent that he turned away from me. After several years, Shaykh Sibghatullāh gave me the glad tiding that Hadrat informed him in a dream that he is pleased with Mirzā Sāhib and whatever course of action he had chosen was by the will of Allāh *taʿālā*. When I heard this, I fell into prostration to express my

gratitude. After all, earning the pleasure of the people of Allāh is the greatest bounty of Allāh *taʿālā*.[1]

Note: We learn from this that if a shaykh has a spiritual retraction towards any murīd, it must be dealt with understanding and farsightedness. No matter what, obtaining the pleasure of Allāh *taʿālā* must always be the focus because this is the fundamental principle. May Allāh *taʿālā* – through His grace – keep us steadfast on the correct path and not deprive us of the blessings of the saints. Āmīn. (compiler)

Demise

He passed away on 11 Shawwāl 1152 A.H. His grave is situated in Delhi outside the Ajmeri Gate, to the south west of Madrasah Ghāzī ad-Dīn Khān. May Allāh *taʿālā* illuminate his resting place.[2]

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[1] *Maqāmāt Mazharī*, p. 273.

[2] Ibid. p. 241.

Hadrat Shāh ʿAlī Akbar Peshāwrī Burhānpūrī (d. 1152 A.H.)

Name And Lineage

His name is Shāh ʿAlī Akbar and he is originally from Peshawar. He was a murīd and khalīfah of a Naqshbandī shaykh. He lived in Wazīrābād.

Merits

After the demise of his father, he distributed all the household effects among the poor and chose to live like a dervish. He never ate to his fill for his entire life and always spent his time in Allāh's remembrance. He had pleasant manners and was of pious appearance. He had high aspirations and was a man of excellence. The rich and poor could meet him easily. He had no love whatsoever for worldly effects. He remained firm on the injunctions of the Sharīʿah. He was steadfast on the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and resolute in the Sufi way. If he found anyone acting against the Sharīʿah, he would stop the person and would even castigate him. He used to perform the five salāhs with congregation. He spent his days fasting and his nights in worship. Based on the Sunnah, he had four wives. They used to be with him at home and accompany him on journeys. King Jahāndār Shāh was his murīd. Many other senior officials were his disciples. He was patient and content with what he had. He disliked worldly position and following. He never touched gold and silver throughout his life. If anyone presented these things to him, he would accept them by wrapping them in a cloth or in his sleeve. He was neither greedy nor did he like comforts. He abstained from exotic foods and did not wear expensive clothes.

Many Sufis were invited to an open feast hosted by Nawāb Āsif Jāh. He too was invited. Everyone else was

eating the various dishes which were presented, while he had just one dish in his plate on which he poured a little water and ate a few morsels. He then got up immediately and left.

Note: Glory to Allāh! Look at his caution in eating food. It demonstrates his abstinence and asceticism. May Allāh *taʿālā* inspire us all. Āmīn. It is quite sad that although Jahāndār Shāh was his murīd, he was not affected in the least by his ways and mannerisms. His open acts of immorality and iniquity are testimonies to this. We learn from this that if a person pledges bayʿat to an expert and qualified shaykh, he cannot reform himself if he has no desire, no quest and is internally depraved. Even the Sufis become maligned by such rebellious and irreligious people. This is happening a lot nowadays. People pledge bayʿat to a shaykh but have no concern for their reformation and rectification. This is why no change takes place in them. It is also sad that the Sufis of today consider a large number of murīds to be the objective but have no concern about their reformation. Consequently, the Sufi way is becoming more and more maligned. We seek refuge in Allāh *taʿālā*. (compiler)

Demise

He passed away on 5 Rabīʿ al-Awwal 1152 A.H. in Lahore. To Allāh *taʿālā* we belong and to Him is our return. As per his bequest, his body was brought to Burhānpūr and buried there. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Maḫbūb at-Tawārīkh*, vol. 1, p. 629.

Hadrat Maulānā Shaykh Nūr ad-Dīn Ahmadābādī (d. 1155 A.H.)

Name And Lineage

His name is Shaykh Nūr ad-Dīn, and his title is Makhdūm al-ʿĀlam. He is the son of Hadrat Hājī al-Haramayn Shaykh Muhammad Sālih. According to Āzād Balgrāmī, he was born on 10 Jumādā al-Ūlā 1064 A.H. and according to the author of *Mi'rat Ahmadī* in the year 1063 A.H. A Hadīth states:

السعيد من سعد في بطن أمه

A fortunate person is one who was fortunate from the time he was in his mother's womb.

The traces of piety, good fortune and seniority were clearly visible on his face.

Education And Training

After his early upbringing, he completed memorizing the Qur'ān at the age of ten. He completed the *Gulistān* of Saʿdī *rahimahullāh* under his mother in seven days. He completed the prescribed texts under Maulānā Ahmad ibn Maulānā Sulaymān Mullā Farīd ad-Dīn Ahmadābādī. He received a certificate in Hadīth and qirā'ah from Maulānā Sayyid Muhammad Abū al-Majd Mahbūb ʿĀlam *rahimahullāh* and became the Maulānā's murīd and khalīfah in the Sahrawardīyyah Sufi order. He also received khilāfah from the other Sufi orders. He was an expert in the rational and traditional sciences, and in the principles and subsidiary issues. There was no one in Gujarat who could match him.

Teaching And Lecturing

The Maulānā became well-known far and wide for his knowledge and virtue. This resulted in students from all over coming to him in droves. He gave impetus to

the teaching and lecturing fields. Through his attention, most of his students qualified as eminent scholars.

Construction of a Madrasah

Muhammad Akram ad-Dīn, also addressed as Shaykh al-Islam Khān, of Ahmadābād was Hadrat's murīd and student. He spent 100 000 rupees to build a madrasah for Hadrat. The construction commenced in 1102 A.H. and was completed in 1109 A.H.

The students were given two rupees daily for their needs and expenses. Arrangements were made by the madrasah for the boarding and lodging of students who came from various regions. The madrasah also had a library which had about 100 000 books. In this way, the students had no problems; they could easily acquire knowledge and virtue and return to their hometowns. This madrasah was well-known and could be compared to the Madrasah Nizāmīyyah of Baghdad. Gujarat became popular in various places of the world on account of this madrasah. People used to refer to Gujarat as Dār al-Hasanāt (the place of goodness) and Dār al-'Ulūm (the place of knowledge and sciences). This madrasah came into existence because of the Maulānā and became well-known through his blessings. The Maulānā himself was a model of the scholars of the past. He was considered to be the most virtuous of 'ulamā' and the most knowledgeable of the virtuous peoples.

Written Works

He wrote 170 books which included *at-Tafsīr ar-Rahmānī li as-Sab' al-Mathānī, at-Tafsīr ar-Rabbānī 'alā Sūrah al-Baqarah* and *Hāshiyah Awā'il Tafsīr Baydāwī.*

Note: If only these books were still available so that we could benefit from them. (compiler)

Merits

The Maulānā went to the Haramayn Sharīfayn in 1143 A.H. He was blessed with performing hajj and visiting Madīnah Munawwarah. He met 'ulamā' and noblemen in the Haramayn Sharīfayn. They all accorded a lot of respect to him. He returned to Ahmadābād after one year. He would always spend his time in worship and spiritual exercises. In addition to the various forms of dhikr, he used to complete one Qur'ān recitation daily. He used to perform his salāhs with congregation and never missed the tahajjud salāh. From the age of 15 until the end of his life, he never missed out his daily forms of dhikr. He placed his complete trust in Allāh *ta'ālā* and never accepted any gift or stipend from the royalty. Despite enjoying a high position, having a large following, and possessing a lot of wealth and property, he never touched a gold coin.

Demise

He passed away on a Tuesday afternoon in 1155 A.H. and was buried in the khānqāh which was next to the madrasah in Ahmadābād. May Allāh *ta'ālā* illuminate his resting place. Āmīn.[1]

[1] *Mahbūb at-Tawārīkh*, vol. 2, p. 850.

Hadrat Qādī ʿAzīz ad-Dīn Muhammad ʿAbbāsī Bījāpūrī (d. 1155 A.H.)

Name And Lineage

He is the second son of Shaykh Abū al-Maʿālī ibn Shaykh Naʿīmullāh and a brother of Abū Turāb Mudarris. He was born in Bījāpūr.

Merits

He completed the prescribed texts under his brother and under Maulānā Qādī Sayyid ʿAlī Mudarris, and became an eminent scholar of his time. He was a pious and righteous man who abided strictly to the Sharīʿah. He was a teacher and a lecturer. Sultan Muhammad ʿĀdil Shāh had appointed him to the post of justice. His blessed presence embellished the judiciary. He did not make any exception to anyone in matters related to the Sharīʿah penal code. He used to promulgate injunctions in line with the Qur'ān and Sunnah. He was honest and upright in meting out justice. Those whose cases were presented to him used to be happy with his judgements.

He had an attendant appointed to his library. He knew a bit of reading and writing, and could read the titles of the books. He used to accompany Hadrat to the courthouse. When Hadrat needed any book, he would write its name and send the attendant to bring it for him. Hadrat would then extract the ruling and ask him to note it down. Hadrat would translate it and present it to the claimants and defendants. The attendant would memorize whatever he said. Within a short period of time he became a jurist himself. He could recall most of the intricate matters of jurisprudence from memory. If anyone asked him a question, he would give a correct answer. He would also quote the name, chapter and section of the book. When his rulings were compared to what was in the books, they

were found to be correct most of the time. Someone mentioned the attendant's memory and juridical acumen to ʿĀlamgīr who then called for him. He posed many questions to him and he gave correct answers. ʿĀlamgīr was overjoyed and appointed him as a judge in Shaulāpūr. All this was by virtue of Qāḏī Ṣāḥib's excellent focus.

Demise

Qāḏī Ṣāḥib passed away on 5 Rabīʿ al-Awwal 1155 A.H. and was buried in Adhūnī. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Maḥbūb at-Tawārīkh*, vol. 1, p. 612.

Hadrat Sayyid Muhammad ibn Sayyid ʿAlamullāh Rāi Barelwī (d. 1156 A.H.)

Name And Lineage

His name is Muhammad and his father's name is Sayyid Shāh ʿAlamullāh ibn Sayyid Muhammad Fudayl Hasanī Rāi Barelwī. He was the youngest of his father's sons but the most senior in knowledge, practice, piety and fortitude.

Birth

He was born in 1070 A.H. in Rāi Bareilly.

Background

Sayyid Muhammad Jī *rahimahullāh* was the youngest son of Sayyid Shāh ʿAlamullāh *rahimahullāh*, but from among his most senior khulafā'. He was a shaykh of lofty spiritual conditions and a strong affiliation with Allāh *taʿālā*. He spent his entire life in abstinence, worship, advising, admonishing, following the Sunnah, practising on acts of determination, and applying the Sharīʿah. He was never found weak or wanting on any occasion. He held a distinguished position in explaining the facts about the Tarīqah, and in training and instruction. Thousands of Allāh's servants benefited from his blessed presence and spiritual blessings, and found the path to the truth.

Spiritual Training

He was under his father's training ever since he reached an age of understanding, and imbibed the external and internal sciences. From a young age, the means for good fortune were presented to him while the traces of spirituality were visibly seen on his face.

He acquired the peak of excellence in Sufism and traversed the stations of Allāh's proximity and closeness while his father was still alive and under his supervision.

He was a living example of Sayyid Shāh ʿAlamullāh *rahimahullāh* in following the paths of the Sharīʿah and Tarīqah, and in explaining divine realities. A person sitting in his assembly felt as if he was sitting in the assembly of Sayyid Shāh ʿAlamullāh *rahimahullāh* and is benefiting from his company.

Sayyid Muhammad Jī *rahimahullāh* relates: "Rasūlullāh *sallallāhu ʿalayhi wa sallam* was unlettered. This is why my father, in his enthusiasm to follow the Sunnah, discarded reading and writing, and writing letters. He handed over these matters to me. If there was a need for anything to be written, he would dictate it to me and I would pen it. This is why I was always with him like a shadow. Towards the end of his life he became totally reclusive. If anyone came to visit him, he would give me an article on enjoining good and forbidding evil and ask me to go and read it to the person. After that if there was still a need to meet the person, he would come outside after consulting with me. Out of his extreme affection, he would most certainly consult with me on every issue – whether big or small."

Note: Glory to Allāh! Look at his concern for the reformation of the ummat! He used to teach and train people in every way possible – by his speech and his writings. This is how these people were able to accomplish such great tasks and which the ummat then accepted.

Sayyid Shāh ʿAlamullāh *rahimahullāh* gave to Sayyid Muhammad Jī *rahimahullāh* his own turban, kurtah, a topī which had belonged to Shaykh al-Islam Sayyid Ādam Bannūrī *rahimahullāh*, a turban which belonged to Hadrat Mujaddid Alf Thānī *rahimahullāh*, his own Qur'ān which he used to read, and several other blessed items of this nature. Together with this, he

conferred to him that original treasure on account of which all these items were considered to be blessed.

Sayyid Muhammad Jī was 26 years old at the time of the death of Sayyid Shāh ʻAlamullāh *rahimahullāh*. It was a major tragedy to lose such an affectionate and merciful father, and a mentor at such a young age. It naturally made a big dent on his heart. This period was spent in many calamities and hardships. He left his hometown to remove the grief which he was experiencing, and began travelling and moving around. He returned home after two years. During this two-year period he benefited from many Sufi masters especially the khulafā' of Shaykh Ahmad ibn ʻAbd al-Ahad Sirhindī *rahimahullāh*.

Guiding And Instructing People

Instead of living in his ancestral home, he moved about one mile away to the eastern side and lived within a fort. There he built a home and a new masjid where he occupied himself in guiding and instructing his father's associates and other seekers in the path, and in serving Allāh's creation. Within a short period of time he experienced widespread acceptance and popularity. This place became a centre for reformation where all those who had been associated to his father and other seekers of the truth began coming to him in droves, and quenched their thirst. Allāh alone knows how many fortunate servants of Allāh *taʻālā* benefited from his blessedness and his august company, and how many freed themselves from the prison of self-worship and acquired the treasure of Allāh's proximity.

The Governor Requests to Meet Him

He became so popular that the governor of Allāhābād (who was a Hindu) came to Rāi Bareilly and proceeded to the fort and into the khānqāh to meet Sayyid Muhammad Jī *rahimahullāh*. He was in his house at the time. The governor sent a message informing him of

his arrival and requesting to meet him. He replied: "I will meet you at the Jāmiʿ Masjid when I am there. I would have absolved myself after I have enjoined good and invited to Islam. However, it is difficult for me to leave my room now and meet you without having a hope in your becoming a Muslim. If you have the intention to embrace Islam, you may most certainly come in, I will meet you and consider you to be my brother. If not, you may go back. This is my supplication for all of Allāh's creation."

The governor said to the messenger: "You have fulfilled your duties and absolved yourself while I – due to my misfortune – am deprived of seeing him." The governor then said to his companions: "I have not come across such a shaykh and sayyid. They normally await the arrival of governors and affluent people, and they resort to various stratagems so that rulers and affluent people may come to them. They consider the realization of this objective to be the highest worldly accolade. However, this sayyid is of high courage and completely different."

Maulānā Sayyid ʿAbd al-Hayy *rahimahullāh* says the following with reference to Sayyid Muhammad Jī's spiritual affiliation. It sheds light on his high rank:

وكان آية باهرة ونعمة ظاهرة في النسبة الصحيحة وقوة التأثير في إلقاء النسبة.

He was a clear sign of Allāh taʿālā and an obvious bounty in his correct affiliation [with Allāh taʿālā] and the strength of his effectiveness in casting this affiliation [in others].

While writing about the sons of Shāh ʿAlamullāh Sāhib *rahimahullāh*, the author of *Bahr Zakhkhār* says with reference to him:

Especially Sayyid Muhammad *rahimahullāh* who was the youngest of all and like the last line of a four-lined poem. His sole interest was tasawwuf. A large number of people spoke very highly of him.

Spiritual Practices

It was his noble habit to proceed directly to his house after performing the ʿishā salāh. Most of his associates and friends would accompany him to his door. He used to read the sunnat of fajr at home and then leave for the masjid. His son, Muhammad ʿAdl *rahimahullāh* (who later became his deputy and a senior shaykh), used to lead them in salāh. After the fajr and ishrāq salāhs, most of his attendants and murīds would sit at the entrances of the masjid while he would sit with his back towards a wall, face the qiblah and go into meditation. He would go home a considerable time before the zuhr salāh, fulfil his needs and make preparations for the zuhr salāh. He would then remain occupied in similar practices until ʿishā. After the salāh, he would turn to his visitors and beloveds, bid each one farewell and make duʿā'.

Even on the day of his demise he went to the masjid for the fajr salāh and completed all his normal practices. He then proceeded to his house where he was overcome by a severe fever, making it difficult for him to stand or sit to perform salāh. He performed it while lying down. It was his practice not to read even the optional salāhs while sitting down irrespective of whether he had a valid excuse or not.

An Important Written Work

One of his important works is *Sharh Kalimāt Naqshbandīyyah*. In it he explains the terminologies which are peculiar to the Naqshbandī order, and explains its mysteries. Many seniors have explained and expounded on this Sufi order but the speciality of

this book is that these terminologies are explained in a comparatively more simplified manner and a flowing style. Furthermore, they are expounded in a manner which is not found in many of the other books. In addition to this, the book contains many other facts, sciences, mysteries, wisdoms, and academic points. It aids one to understand the viewpoint of the author and makes one feel that this is the actual spiritual condition of the author which has been explained in the speech of others.

Maulānā Hakīm Sayyid ʿAbd al-Hayy *rahimahullāh* makes reference to this book in his marginal note to *Sīrat ʿIlmīyyah* as follows:

> From among his written works is *Sharh Kalimāt Naqshbandīyyah*. It is unique in its depth of thought and explanation. I have not come across a better commentary.

Extracts

A few extracts from this rare and valuable book are presented here. We will be able to understand the authors thoughts and emotions from his own words.

The manner in which he explains the famous terminology of the Naqshbandī masters – *khalwat dar anjuman* – demonstrates his lofty gaze and high rank. It solves many of those difficulties which are encountered by the seekers of today. Explaining it in the manner in which he did can only be done by one who has traversed such a valley, and is fully aware of its ups and downs. He writes:

> O dear brother! All these difficulties and challenges are experienced in the early and intermediate phases. There is no need whatsoever to bear them towards the end. At that time you will experience peace at the time of separation, and the presence [of

> Allāh *taʿālā*] at times of heedlessness. At this point no person should assume that separation and absence of it are completely equal for the one who is at the end of his journey. Certainly not. What it actually means is that in the face of his internal focus, these two are equal.

He writes further on:

> It should be borne in mind that at times dispersion and separation are inevitable. This is because it is essential to fulfil the rights of the creation. Thus, external dispersion of thoughts is sometimes laudable and eligible for reward. However, dispersion of the heart, and for the heart to be focused and stuck on different things is not permissible under any circumstance. This is because it has submitted itself purely to Allāh *taʿālā*. Three parts of a servant's life must be for Allāh *taʿālā*. (1) The internal must be totally and absolutely for Allāh *taʿālā*. (2) Half of the external self must also be for Him. (3) The other half must be for the fulfilment of the rights of the creation. However, even in this last half, the orders of Allāh *taʿālā* must be kept in mind at every moment. In this way, even this last half will become for Allāh *taʿālā*. (Undoubtedly everything is to return to Him. Thus, worship Him alone, place your trust in Him, and your Allāh is not unmindful of what you are doing).

<u>The Need For Bayʿat And Good Company</u>

While explaining the need for bayʿat and good company, and the importance of an imām and a mentor, he furnishes a unique and simple example. He

says that mere correspondence and study of books will not suffice for this. Those who seek to reach Allāh *taʿālā* solely through their own study and research, or through their self-concocted spiritual exercises are like a person who has performed wudū'. Although he is pure and clean, and has a genuine quest, he is in need of an imām [for the performance of his salāh] and can never be independent of him.

> Even after all these spiritual exercises and striving, his example will be like a person who has fulfilled the prerequisites for his purity but is still in need of an imām who he can follow. This is why the Qur'ān states: Fear Allāh and remain in the company of genuine and sincere servants.

Discomfort And Uneasiness

He says that the discomfort and uneasiness which is experienced in the path to reaching Allāh *taʿālā* is in fact a great bounty which ought to be preserved. Servitude and love demand that this pain be embraced and be considered to be a very great blessing and favour from Allāh *taʿālā*.

Note: Khwājah ʿAzīz al-Hasan Majdhūb *rahimahullāh* conveys the same theme in the following couplet:

> I am now beginning to enjoy the pains of love by virtue of that cupbearer who created that love in me.

The Soul of Dhikr

> The soul of dhikr is to be conferred with Allāh's consciousness. The consciousness entails giving comfort to the heart and moving it from everything else. The peak of good fortune lies in Allāh *taʿālā* causing a person to become preoccupied with Him and to keep him attached to works related

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to Allāh *taʿālā* no matter what they may be. What can be better than being a captive of Allāh *taʿālā*!?

لَيْسَ لِلْاِنْسَانِ اِلَّا مَا سَعٰى

Man shall only receive what he strives for.[1]

Whatever is desired is nothing except through restlessness, the pain of separation, and by crying and beseeching. This restlessness and uneasiness is an indication that the person has acquired total servitude. If he receives Allāh's attention, He will honour him, make him successful and convey him to his objective. All this is by Allāh's decree, the servant has no power.

The Effects of Dhikr

The capabilities and aptitudes of humans differ. One person may reach his objective through dhikr in a very short space of time. Another person will take longer. A third person will acquire the reality of dhikr – which is synonymous to purifying the heart from turning to anyone but Allāh *taʿālā* – when an inclination which he had from before hand mixes with it and then suddenly conveys him to that level. However, it is difficult to preserve this treasure.

Demise

After spending his entire life in abstinence, piety, training and instruction, he departed from this world on 24 Rabīʿ ath-Thānī 1156 A.H. He was buried

[1] Sūrah an-Najm, 53: 39.

between the maghrib and ʿishā salāhs to the south west of the Sayyid Shāh ʿAlamullāh Masjid, under the "maulsarī" tree.[1]

[1] *Tadhkirah Hadrat Shāh ʿAlamullāh*, p. 152.

Hadrat 'Abd al-Qādir Thānī Hyderābādī (d. 1159 A.H.)

Name And Lineage

His name is 'Abd al-Qādir, his title is Shāh Sāhib, and his father's name is Sayyid Sa'd ad-Dīn.

Merits

The author of *Anwār al-Akhyār* writes that he was from among the eminent saints of Hyderabad. He possessed praiseworthy qualities and attributes. He was well known for his piety and purity. He used to occupy himself in dhikr and spiritual exercises from the beginning of the night until after sunrise. His tongue was always busy in reading durūd sharīf. Most of the rich and poor of Hyderabad were his murīds. When Nawāb Āsif Jāh Marhūm used to come to Hyderabad he used to make it a point to meet him and request his du'ā's. The author of *Latā'if Qādirīyyah* writes that Shāh Sāhib was 60 years old when his father passed away. He was his father's murīd and khalīfah, and occupied his position after his demise. He was a born walī.

Meeting With Khidr

He met Hadrat Khidr *'alayhis salām* when he was eight years old. Hadrat Khidr *'alayhis salām* gave him black sugar and disappeared. He became terrified and fell critically ill. His mother related the incident to Hadrat Muhīy ad-Dīn Thānī. He said: "There is nothing to worry about. This boy will become a Qutb; the black sugar is an indication of that. The saint who had come to him was Hadrat Khidr *'alayhis salām*." He added: "Feed the black sugar to the boy." He then directed his focus on the boy and his illness disappeared after a short while. Shāh Sāhib remained in the company of Hadrat Muhīy ad-Dīn Thānī and learnt the external and internal sciences from him.

He was a man of many virtues and supernatural feats. Mīr Muhammad Fādil has written in *Panj Ganj* that Hadrat Muftī Qutb ʿĀlam Sāhib used to say with reference to him: "If anyone wishes to see Mahbūb Subhānī should look at him [Shāh Sāhib]." The author of *Anwār al-Akhyār* writes that he was a man of noble character and a forbearing disposition. He was over 70 years old. Shāh Durwesh Sāhib was his contemporary. The two were also first cousins and there was mutual love and affection between them. Shāh Sāhib had over 50 khulafā' and four sons. They were Sayyid Muhīy ad-Dīn Ahmad, Sayyid Husayn, Sayyid Muhammad ʿAlī and Sayyid Saʿd ad-Dīn Muhammad Thānī.

Demise

He passed away on 27 Dhū al-Hijjah 1159 A.H. He was buried in his ancestral graveyard. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Mahbūb at-Tawārīkh*, vol. 1, p. 560.

Hadrat Shaykh Muhammad ʿĀbid Sanāmī (d. 1160 A.H.)

Name And Lineage
His name is Muhammad ʿĀbid Naqshbandī. His lineage goes up to Hadrat Abū Bakr Siddīq *radiyallāhu ʿanhu.*

Birth
He was born in Sanāmī which is on the outskirts of Sirhind.

Merits
He was from among the distinguished khulafā' of Hadrat Shaykh ʿAbd al-Ahad Sirhindī *rahimahullāh* (the father of Mujaddid Alf Thānī Sirhindī *rahimahullāh*). He used to engage in excessive worship and dhikr. He used to read Sūrah Yāsīn 60 times in the tahajjud salāh. He would also engage in dhikr and meditation after every two rakʿats. He passed away from diarrhoea which lasted for six months. Even during this period, he used to read Sūrah Yāsīn 35 times in the tahajjud salāh. In addition to this he used to read the kalimah tayyibah 20 000 times, lā ilāha illallāh, holding of his breath, recitation of the Qur'ān, and durūd sharīf.

Caution
On one occasion, the ruler of Sirhind acquired grazing animals through unlawful means. Ever since that day, he stopped eating meat for the next twenty years.

When he used to travel to Delhi, he would eat nothing along the way except the flour which was totally halāl for him. Every action of his was performed under the principle of resoluteness (ʿazīmat).

He became very popular, and the masses and the elite used to revert to him. His khānqāh became a refuge for the Ahlullāh. About 200 ʿulamā' and saints used to be with him all the time.

Many seekers of the truth reached the peaks of the Ahmadīyyah stations through his focus and attention. Countless people lived in his company and acquired immersion [in Allāh's love], selflessness, friendship with Allāh *taʿālā*, and culturing of character.

After conducting Hadīth and fiqh lessons, he used to turn towards the qiblah and go into meditation. He used to cast dhikr and the light of concentration in the hearts of all those who came to him. On Fridays the assembly of seekers used to be very large. Anyone who came before him, his heart would commence engaging in Allāh's dhikr through his focus. Someone said to him: "What do these masses know about dhikr of the heart!? They cannot differentiate between the natural movement of the heart and its movement on account of dhikr." He replied: "This is a matter with Allāh *taʿālā*. It is not a very difficult thing to learn. The person will realize the effect and value of the dhikr when he is in his grave. He will learn that īmān is preserved through the blessings of the light of dhikr."

The light of the Ahmadīyyah Sufi order began glittering through his blessings. Affiliation to this noble family began to spread. This is why he was given the title of *al-Qāsim li Khazā'inillāh* (the distributor of Allāh's treasures) in the unseen world.

The Nature of His Focus

An incident is related about him. He entered the masjid one day and saw a man sitting with an assembly of murīds. He was inducting the people as his murīds, but the man's heart was devoid of affiliation with Allāh *taʿālā*

The senior Sufis are of the view that it is harām to induct a person as one's murīd if the "shaykh" does not possess the quality of obliteration of the heart,

statements of Allāh's friendship, and culturing of character.

Note: May Allāh *taʿālā* bless us with these qualities so that we can become worthy servants. (compiler)

He showered his kindness towards the man, directed his focus on his spiritual condition for quite some time, and then conveyed him to the rank of wilāyat of the heart. He wanted an affirmation of the man's spiritual condition from our Hadrat (Mirzā Mazhar *rahimahullāh*) who was present at the time. Hadrat said: "Through the blessings of your focus, you have turned his heart into one which engages in Allāh's remembrance. His dormant self has been blessed with effulgence through which he is flying like the wind towards his origin (Allāh *taʿālā*). On reaching the practical manifestation, he acquired self obliteration and developed the qualification to be given permission in this path." Shaykh Muhammad ʿĀbid said: "Your observations are correct. I have also gauged the same spiritual conditions in him."

He happened to pass by a graveyard one day. He stood there and then, went into meditation and focused on the condition of the deceased. He then said: "These poor souls are requesting blessings." He then focused on their condition. I (Shāh Ghulām ʿAlī Sāhib) personally heard from my shaykh that it was the moment for the reality of Muhammad *sallallāhu ʿalayhi wa sallam*. The entire graveyard was engulfed with light and blessings by virtue of his focus and attention.

Visit to Haramayn Sharīfayn

He went on foot to visit the Haramayn Sharīfayn and was conferred with the special attention and benefactions of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

He says: "The heat of the pain in my chest which never decreased from the beginning until the end of my quest was quelled through the special attention of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and I realized my objective."

While in the Haramayn Sharīfayn, many seekers of the truth took benefit from his blessed company. There was a man in Madīnah Munawwarah who was engaging in a lot of spiritual exertion and exercises, optional acts of worship and so on. Rasūlullāh *sallallāhu ʿalayhi wa sallam* instructed him to go to Hadrat. When the man presented himself before him, he prohibited him from all those excessive exertions and asked him to adopt a moderate approach. Because the man was already accustomed to difficult exertions, he did not heed Hadrat's advice. Rasūlullāh *sallallāhu ʿalayhi wa sallam* then ordered the man to remain in Hadrat's company and to follow whatever he says. He came into Hadrat's service and reached high stations through Hadrat's excellent tutorship.[1]

Written Works

It is mentioned in *Hadā'iq al-Hanafīyyah* of Faqīr Muhammad Jhelamī that Hadrat was a senior scholar, jurist and exegist from a scholarly family. He surpassed the 'ulamā' and saints of his time in his knowledge, practice and abstinence. He wrote many books. Some of his famous works are: *Hāshiyah Baydāwī, Sharh Khulāsah Kīdānī,* a book on the miraculous nature of the Qur'ān, *al-Asharah al-Mubashsharah fī Fadā'il al-Ummah al-Marhūmah.*

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[1] *Maqāmāt Mazharī*, p. 233.

Demise

He passed away in 1160 A.H. May Allāh *taʿālā* shower His mercy on him.[1] His grave is in Delhi. May Allāh *taʿālā* illuminate his resting place.

[1] *Ḫadā'iq al-Ḫanafīyyah*, p. 463.

Hadrat 'Allāmah Nizām ad-Dīn Muhammad Firangī Mahallī (d. 1161 A.H.)

(founder of the Dars-e-Nizāmī)

Name And Lineage

His name is Nizām ad-Dīn Muhammad and his father's name is Maulānā Qutb ad-Dīn Shahīd. After the martyrdom of his father, he left his hometown, Sahālah Bārah Bankī, and made Farangī Mahal in Lucknow his residence. This is why he is popularly known as Firangī Mahallī.

Birth

He was born in 1089 A.H. in Sahālah Bārah Bankī in U.P. state.

Education And Training

'Allāmah Nizām ad-Dīn Muhammad spent the initial 14 years of his life under his father's tutelage and studied the intermediate texts under him. An environment of confusion and disarray prevailed in his house for about two years after his father's martyrdom, so his education was paused. He resolved to complete his studies once the situation normalized a bit. He therefore left home and spent the next ten years in studying the prevailing sciences after which he returned home.

Teachers

The first name in the list of the 'Allāmah's teachers is none other than his father under whom he had studied various books to the point of completing *Sharh Jāmī*. Although it is difficult to say today that whatever he studied in his hometown from beginning to end was solely under his father, the evidence which we have before us suggests this to be the case. That is, the learned father paid personal attention in the education

and training of his son. After his father's martyrdom, we find narrations which suggest that he studied in Dewah district Bārah Bankī, Jā'is district Rāi Bareilly, Benāres and Lucknow. Those who taught him in Dewah are not known, but the names of his other teachers have been preserved. The lessons of Mullā 'Alī Qalī Jā'isī in Jā'is were well known. Mullā Muhammad Bāqir also conducted his classes in this town. Mullā Nizām ad-Dīn initially went to Mullā Muhammad Bāqir who instructed him to study under some of his students. Mullā Sāhib could not convince him in this regard so he began joining the circle of Mullā 'Alī Qalī and studied most of the prescribed texts under him.

He then proceeded to Benāres and studied under a student of his father, Maulānā Amānullāh Benārsī. He studied *Sharh Mawāqif* and other books under him. After this he returned to Lucknow where he proceeded to Masjid Tīlah Shāh Pīr Muhammad and studied under Mullā Ghulām Naqshband. He studied *Risālah Qaushjīyyah* under him and qualified from his studies. He then began teaching in Firangī Mahal and became engrossed in his ancestral occupation of teaching and lecturing.[1]

Classroom And Students

'Allāmah Nizām ad-Dīn's classroom his historically referred to as Madrasah Mullā Nizām ad-Dīn. It was originally situated in a section of his house which was known as Huwaylī Farangī, Frank's Quarters or Farangī Mahal. Some biographers describe it as though it was a separate building which was used to teaching and lecturing. However, the fact is that his madrasah was in his cottage or (later on) in the masjid which was constructed during his time. It was not a part of the old building of Firangī Mahal.

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[1] *Mashāhīr 'Ulamā' Farangī Mahal*, p. 21.

After the initial few years, the ʿAllāmah's circle of students had become so wide that it was no longer possible for him to singularly conduct the lessons. Consequently he brought in his younger brother, Maulānā Muhammad Radā to join him in the teaching. According to one narration the latter was 4-5 years his junior while another narration states that he was just two years younger than him. His brother had studied under the same teacher as him, and the two were aligned to the same shaykh. Maulānā Muhammad Radā came in as his assistant. In addition to helping his elder brother in the teaching aspect, he took the responsibility of the administrative affairs of their house. In this way, he made it easy for his elder brother to concentrate on the more important issue of teaching. Maulānā Muhammad Radā could not help him for too long because he then pledged bayʿat at the hands of Hadrat Sayyid ʿAbd ar-Razzāq Hānswī and became a recluse.[1]

Bayʿat at The Hands of Hadrat Sayyid ʿAbd ar-Razzāq

Holding the Sharīʿah in one hand and the Tarīqah in the other, and combining the two seems to be impossible. Until the recent past, it was felt essential to acquire the spiritual sciences together with the external sciences under the tutelage of a senior personality. ʿAllāmah Nizām ad-Dīn was an excellent example of this comprehensiveness. Based on divine inspiration, the ʿAllāmah Sāhib together with his nephew, Maulānā Ahmad ʿAbd al-Haq, went to Hadrat Sayyid ʿAbd ar-Razzāq Hānswī *rahimahullāh* and established a bond of bayʿat and rectification with him. The act of pledging bayʿat to him can be referred to as a rare incident of history. After all, ʿAllāmah Sāhib was an eminent scholar of his time. A professor of India before whom

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[1] *Mashāhīr ʿUlamāʾ Farangī Mahal*, p.24.

the most senior scholars used to appear small, whose "Dars-e-Nizāmī" was not a criterion of the highest level of knowledge and virtue of that century only but of succeeding centuries, and whose rational knowledge had reached its peak. Bearing in mind all these accolades, he was now submitting before a man who was not only unknown but totally unlettered. This astonishing act of the ʿAllāmah did not only confound the minds of other scholars. Rather, it became a cause of disturbance in his own house. His younger brother, Mullā Muhammad Radā did not only express his astonishment but his disapproval. He used to say: "It is most astounding that despite your knowledge and honour, you went and pledged allegiance to a totally ignorant dervish without even bothering about our family name and honour."

The ʿAllāmah did not become angry at his brother's statement. All he would say to him was:

> Muhammad Radā! You are making an objection against something which cannot be fathomed without first acquiring it. Had it been possible to explain it through words, I would have certainly explained it to you and convinced you.

Written Works

The ʿAllāmah's works can be divided under five subjects: (1) principles of jurisprudence, (2) theology, (3) philosophy, (4) biographies, (5) Hadīth.

Some of his written works are: *Sharh Muslim ath-Thubūt, Sharh Manār,* marginal notes to *Sharh Aqā'id Jalālī,* commentary of *Risālah Mubārizīyyah fī al-ʿAqā'id al-Islāmīyyah, Hāshiyah Shams Bāzighah, Manāqib Razzāqīyyah.*

Formulating The Dars-e-Nizāmī

ʿAllāmah Nizām ad-Dīn Muhammad Firangī Mahallī mapped out a syllabus for the madāris for the preservation and proliferation of Islamic sciences. He named it Dars-e-Nizāmī. It was accepted by all schools of thought in the Islamic world. Even after the passage of over 300 years, it is still applied in India, Pakistan, Bangladesh and several madāris of the Arab world.

Reliance in Allāh and Humility

Maulānā Walīyullāh Firangī Mahallī relates: The ʿAllāmah used to live a life of abject poverty. It was normal for food not to be cooked for three days at a time in his house. He used to suffice with just a handful of chickpeas. In fact, there were times when even this much was not available.

Despite his knowledge, virtue and popularity, the ʿAllāmah lived a very simple and informal life. He was so forbearing and tolerant that he would not be harsh in the least even to the tenants of Farangī Mahal and the family properties. Leave alone the tenants, he would even remain silent against the scholarly objections made by his contemporaries even if it meant his degradation. He used to say: "If my acknowledgement of an error increases the rank and status of another person, I am ready to acknowledge my error."

Note: Glory to Allāh! This is a sign of extreme humility and dignity.

What greater example of humility and selflessness can there be than the fact that when he laid down the syllabus for the Dars-e-Nizāmī, he did not include any book which was written by himself or by his father. This despite the fact that his and his father's works were considered to be of a very high standard by

scholars of his time and by the testimonies of scholars who came after him.

Demise

This king of knowledge, education, teaching, writing, guiding and instruction departed from this temporary abode to the eternal abode on 9 Jumādā al-Ūlā 1161 A.H. He was buried in the graveyard of Lucknow. To Allāh we belong and to Him is our return.[1]

[1] *Mashāhīr 'Ulamā' Farangī Maḥal*, p.25.

Hadrat Shaykh Shams ad-Dīn Hyderābādī (d. 1161 A.H.)

Name And Birth

His name is Shams ad-Dīn, also known as Shams Maulā. He is the son and khalīfah of Shāh Mahmūd al-Auliyā'. He was born in 1080 A.H. in Hyderabad.

Studies

He grew up under the loving care of his father. Once he reached an age of understanding, he began studying the external sciences under his father and other 'ulamā'. He then developed an interest in the spiritual sciences which he commenced under his father. On seeing his enthusiasm and eligibility, his father taught him the various divine mysteries. His father then conferred a certificate of deputyship to him, appointed him to take his place, and made him his khalīfah.

He was a man of expositions and supernatural feats. The people of Dakkan – whether Shī'ah or Sunnī – had a lot of confidence in him.

Merits

He was on the creed of the Sufis. He used to meet the saints of his time. He would reply to anyone who offered salām to him. He spent his entire life in his khānqāh. He never went to any rich or poor person's house in the city. He would leave his room only when necessary. He would emerge from his room on Thursdays and bless all who came to visit him with his presence.

It is related in *Anwār al-Khiyār* that when he used to emerge from his room he would have a white girdle around his waist, a white turban on his head, and white clothes. His murīds used to assemble in front of his room. Everyone used to stand up out of respect the moment he emerged from his room.

His Assembly

He used to read the tasbīḫ and durūd in a loud voice. No one had the courage to utter anything in his assembly apart from the dhikr of Allāh *taʿālā* and the dhikr of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*. The entire assembly was either dead silent, or engaged in tasbīḫ and durūd. The author of *Mishkāt an-Nubūwwah* has written that he was a man of self-control and affiliation.

Supernatural Feats

It is well known that on the day of his father's ʿurs there was a commotion and chaos because a lion was sitting on the path at the foot of the mountain. The road was blocked off to people wanting to enter or leave. The Shaykh got up, went towards the lion and said: "Today is the ʿurs of Shāh Maḫmūd. People have gathered for duʿā'. Get up and leave this place." The lion got up immediately, headed for the forest and disappeared from the sight of the people.

Many similar supernatural feats were performed by him.

Note: This is known as a karāmat. In other words, a supernatural feat which is performed by a person who is strict in his emulation of the Sunnah. Only that can truly be referred to as a karāmat. Understand this well. (compiler)

Demise

He passed away at the age of 80 on 14 Jumādā al-Ūlā 1161 A.H. He was buried on an elevated spot of Hyderabad near his father's grave. May Allāh *taʿālā* illuminate his resting place. Āmīn.[1]

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[1] *Maḫbūb at-Tawārīkh*, vol. 1, p. 415.

Hadrat Sayyid Muhammad Sābir Rāi Barelwī (d. 1163 A.H.)

Name And Lineage

His name is Sayyid Muhammad Sābir ibn Āyatullāh Hasanī Husaynī Rāi Barelwī. He was from among the famous saints as regards his virtues and rectitude. He is a grandson of Sayyid Shāh ʿAlamullāh Rāi Barelwī *rahimahullāh*. He was born in Rāi Bareilly.

Merits

He took the place of Sayyid Muhammad Diyā' *rahimahullāh* (d. 1146 A.H.) after the latter's demise. This fountain of rectitude and guidance continued quenching the thirst of those who were thirsty for Allāh's recognition with the same generosity as his predecessor. In the beginning he went to Delhi and Sirhind. He remained for some time in the company of Khwājah Muhammad Maʿsūm's son, Khwājah Muhammad Sādiq (to whom the masses and elite of that time reverted), and traversed the stations of Sufism. He was blessed with immense progress and glad tidings. After completing this spiritual journey, he was conferred with khilāfat and the permission to induct murīds.

Women Can Also be Given Permission

His mother was trained under Sayyid Shāh ʿAlamullāh *rahimahullāh* and surpassed many men and seekers in the path of Sufism. She was a woman of a very strong affiliation with Allāh *taʿālā*. She was given permission by Sayyid Shāh ʿAlamullāh *rahimahullāh* and inherited his spiritual affiliation. After the demise of Sayyid Muhammad Diyā', she called for her worthy son from Delhi. She first drew his attention to the affiliation which she had with Sayyid Shāh ʿAlamullāh *rahimahullāh* and then conferred the trust and deputyship of Sayyid Muhammad Diyā' to him. Sayyid

Muhammad Sābir enjoyed widespread acceptance. The seekers of Allāh *taʿālā* came to him in large numbers and departed after having realized their objective.

The Fundamental Objective

Maulānā Muhammad Nuʿmān writes: I have seen many of his murīds who had reached the original objective and also acquired special affiliation, genuine foresight, and the powers of exposition and perception.

Character

Sayyid Muhammad Sābir was matchless as regards his character, dignified nature, selflessness and generosity. Anyone who came to meet him was never allowed to leave without first receiving something from him. On one occasion there was a man in the khānqāh who had been requesting leave since several days but Sayyid Muhammad Sābir did not permit him because he did not have anything to give him and was waiting to receive something which he could give over to the man. The man was now insisting on leaving. It was a Friday. Sayyid Muhammad Sābir was wearing a new and expensive turban on his head. After the jumuʿah salāh, he removed that turban and gave it to the man saying: "Brother! Accept this. You may then sell it and use the money for your needs."

Maulānā Sayyid Muhammad Nuʿmān speaks about Sayyid Muhammad Sābir's external stateliness and spiritual strength; and describes his excellence and beauty with much love and feeling. He writes:

> Looking at him was a source of joy while being in his company was a means to reaching Allāh *taʿālā*. He possessed the dignity of a stately high-ranking dervish. His perfect beauty was clearly visible, while the light of wilāyat of the Auliyā' was distinctly visible on his forehead. Anyone

who saw him compared him to Junayd *rahimahullāh* and Shiblī *rahimahullāh*. Most of the time I saw him in the ʿīd salāh while wearing the turban and kurtah of Hadrat Sayyid Shah ʿAlamullāh *rahimahullāh*. This resulted in a strange emotion which melted the heart.

Strength of Īmān

His spiritual affiliation, strength of perception and aversion towards simāʿ and innovations can be gauged from the following incident:

Maulānā Sayyid Nuʿmān writes is *Aʿlām al-Hudā*: A few children of the ʿAlamullāh family were studying in Amethī. While there, they happened to go to the ʿurs of Mullā Jīwan where an assembly of simāʿ was in progress. Someone said: "Hadrat Sayyid Sāhib's (Shāh ʿAlamullāh Sāhib) children are present here and they dislike simāʿ. We ought to stop this assembly out of respect for them." Maulānā ʿAbdullāh Amethwī (who was the grandson of Mullā Jīwan and a student of Mullā Nizām ad-Dīn) said: "They are still students, there is no need to go to such drastic steps."

When Sayyid Muhammad Sābir *rahimahullāh* fell ill, his son, Sayyid Muhammad Wādih, left Delhi for Rāi Bareilly via Amethī. He brought Maulānā ʿAbdullāh (who was also his teacher) with him. On the way, Maulānā ʿAbdullāh fell off the ox-cart. He hurt his leg quite badly and could not walk for several days. During this time, he made several requests to meet Sayyid Muhammad Sābir but he offered some sort of excuse. One day, Maulānā Sayyid Muhammad Wādih and Sayyid Muhammad Muʿīn, the brother of Shāh Abū Saʿīd Sāhib, and Sayyid Muhammad Muʿtasim came and presented themselves in the form of a delegation. They all uttered in one voice: "The Maulwī Sāhib is most desirous of meeting you. Why are you not giving

him an opportunity to meet you?" Sayyid Muhammad Sābir replied: "My dear ones! What can I do? Hadratjī (Sayyid Shāh ʿAlamullāh *rahimahullāh*) is quite pained by this incident." He then related the incident about the simāʿ in Amethī which none of them were aware of. He added: "Even that injury on his leg was actually a warning from Allāh *taʿālā*."

Interest in Qur'ān Reading

He had a very beautiful voice which left anyone who heard him lose control of himself. The author of *Aʿlām al-Hudā* writes:

> He was listed among the eminent Qur'ān readers of his time. He had an extremely eloquent style and a pain-filled voice. Those who had a taste for recitation used to go into a trance-like condition, while the masses would be reduced to tears.

Maulānā Sayyid Nuʿmān writes his concluding conditions as follows:

> He fulfilled the rights of wilāyat and being a dervish. And he practically demonstrated what was permitted for the experts in this field to do.

The government gave over an area comprising of three villages to Sayyid Shāh Muhammad Sābir. It was to be used to fulfil the needs of travellers, the poor and the seekers in the path of Sufism. On the reverse side of this government edict is the signature of ʿUmdah al-Mulk Madār al-Mahām Iʿtimād ad-Daulah Qamar ad-Dīn Bahādur Jang, and the extent of the land is described in detail.

We learn from this that the government can give lands as gifts for the poor of the khānqāhs and to serve the

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seekers in Allāh's path. May Allāh *taʿālā* inspire the wealthy and affluent people of today to make similar donations. Āmīn. (compiler)

Demise

He passed away in 1163 A.H. He left behind one son, Maulānā Sayyid Muhammad Wādih and three daughters. He was buried to the north western side of the masjid of Takiyah Shāh ʿAlamullāh, Rāi Bareilly. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Tadhkirah Shāh ʿAlamullāh*, p. 163.

Hadrat Sayyid Qutb ʻĀlam ibn Sayyid Mīrān Bukhārī (d. 1163 A.H.)

Merits

He was a resident of Yūsuf Chowk Mahallah in Hyderabad. He was an erudite scholar and was matchless in the science of rhetoric. Nawāb Nizām al-Mulk Āsif Jāh Bahādur held him in high regard. He was appointed as the muftī of the city and was an expert on the intricate rulings of jurisprudence. He used to write fully referenced fatāwā. The ʻulamā' of his time accepted him as an authority. No one had occasion to object to his capabilities and suitability. He was also proficient in Sufism and was fully cognizant of the reality of wahdatul wujūd.

Khilāfat

He received khilāfat from his father, Sayyid Mīrān Bukhārī, who was a muftī of Hyderabad during the era of ʻĀlamgīr *rahimahullāh*. He occupied his father's place after the latter's demise. He was always occupied in conducting lessons to students, and guiding and steering his murīds. He possessed oratory skills and had a high pitched voice. He was matchless as regards his piety, asceticism and abstinence. He was adept in the realities of Sufism. He used to present Sufi issues in the shape of the Sharīʻah in a very beautiful manner as though he gave life to a lifeless form. He used to induct the masses into the Qādirīyyah Sufi order. The number of his students in Hyderabad was close to 300. He was unparalleled as regards his character, decorum, humility and courage. Most of the sons of the saints of the city used to attend his lessons and benefit fully from him.

Qādī Muhammad Fādil *rahimahullāh* writes in *Panj Ganj* that the shaykh used to be occupied in teaching students from after the fajr salāh until the afternoon.

No one was permitted to engage in any worldly discussion in the course of his lessons. Most of the sons of the saints of the city received certificates from him for studying *Lawā'ih, Lamaʿāt, Fusūs* and other Sufi texts.

His mother was the daughter of Shaykh Bahā' ad-Dīn Bājan Burhānpūrī *rahimahullāh*.

Note: Glory to Allāh! Look at how our seniors combined the Sharīʿah with the Tarīqah! Even today, there is a need for ʿulamā' and saints of this nature so that religious and academic places may thrive. Inspiration is from Allāh *taʿālā* alone. (compiler)

Demise

He lived to the age of 150. He passed away on 4 Shawwāl 1163 A.H. and departed to the eternal world. He was buried in the masjid which is close to the chowk in Hyderabad. The masjid is now popularly known by his name. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Mahbūb at-Tawārīkh* , vol. 2, p. 707.

Hadrat Pīr Muhammad Shāh Ahmadābādī (d. 1163 A.H.)

Name And Lineage

Pīr Muhammad Shāh is from the progeny of Hadrat Shaykh ʻAbd al-Qādir Jīlānī *rahimahullāh*. His forefathers used to live in Baghdad. Some of them left their homeland, came to India and settled down in Bījāpūr.

Birth

His father, Amīn ad-Dīn, passed away before he was born. He was born in Bījāpūr in 1100 A.H. He was still a young boy when he also lost his mother. His paternal aunt took the responsibility of bringing him up.

Education

His primary education was under his uncle, Sayyid ʻAbd ar-Rahmān *rahimahullāh*. He memorized the Qur'ān by the age of seven. He then decided to go to the Haramayn Sharīfayn. On reaching there, he began studying under the famous scholars.

Before this journey, he traversed the levels of Sufism under his uncle, Sayyid ʻAbd ar-Rahmān, and received khilāfat from him. He used to accept bayʻat from people in the Qādirīyyah Sufi order.

Makkah Mukarramah

His uncle and mentor instructed him to go to Makkah Mukarramah to further his studies. He left Bījāpūr and proceeded to Makkah Mukarramah via Sūrat. At the time, there were several powerful ʻulamā' and saints in Makkah Mukarramah who had been quenching the thirst of students. He remained in Makkah Mukarramah for about six years. He studied under Shaykh ʻAbd ar-Rahmān, Shaykh Muhammad ibn Ahmad ibn Saʻīd, Shaykh Muhammad ibn ʻUthmān, Shaykh Mustafā ibn Fathullāh and other scholars.

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Madīnah Munawwarah

After his six-year stay in Makkah Mukarramah, he travelled to Madīnah Munawwarah. Here too he lived for about 6-7 years. He occupied all his time in studies and benefited from the distinguished 'ulamā' of the city.

Note: Our seniors travelling and bearing hardships for the sake of knowledge ought to serve as a lesson and admonition to us. May Allāh *ta'ālā* inspire us all. Āmīn. (compiler)

Return From Haramayn Sharīfayn

After his lengthy stay in the Haramayn Sharīfayn and acquiring knowledge there, he returned to India and settled down in Ahmadābād.

Towards the end of 1123 A.H. he went into seclusion near the grave of 'Allāmah Wajīh ad-Dīn 'Alawī (Ahmadābād). He remained aloof from the world and from people, and continued deriving blessings from the spirituality of Hadrat 'Allāmah Wajīh ad-Dīn *rahimahullāh*.

Qualities

He was a born saint. He considered the company of the righteous to be a great boon. Reliance on Allāh *ta'ālā* and contentment were his hallmarks. He was disinclined from the world. He would not accept gifts. He was embellished with the internal and external sciences.

Poetry

He used to compose poems. His poetic name for Urdu poems was Shahīd, while it was Aqdas for Persian poems. He compiled several Persian collections. A few Persian and Urdu couplets are quoted to serve as examples.

Persian:

My existence is traceless. I am imprisoned in my self. I am homeless everywhere, and sick within my self. I am still in pain over my ignorance of the depths of my self. I am in love with the exposition of the treasure of my being.

Urdu:

There is no comfort in this world. It is now best to leave it. Death is better than living in this world for two days.

Demise

He passed away on 26 Jumādā al-Ūlā 1163 A.H. His grave in Ahmadābād is frequented by the masses and elite. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Mashā'ikh Ahmadābād*, vol. 2, p. 448.

Hadrat Shaykh Muhammad Fākhir Zā'ir Allāhābādī (d. 1164 A.H.)

Name And Lineage
His name is Muhammad Fākhir, his pen-name is Zā'ir, and his father's name is Shāh Khūbullāh Allāhābādī *rahimahullāh*.

Birth
He was born in 1120 A.H. in Allāhābād.

Education And Training
His family was a granary of knowledge and saintliness. He pledged bay'at at the hands of Shaykh Muhammad Afdal *rahimahullāh* who was his father's uncle. He studied the prescribed texts under his brother, Shaykh Muhammad Tāhir. He then learned the Sufi path from his father and became his deputy at the age of 22.

Hajj Journey
He had the opportunity of performing hajj and visiting Madīnah Munawwarah in 1149 A.H. During this trip, he read the *Sahīh Bukhārī* and one third of *Sahīh Muslim* under Shaykh Muhammad Hayāt Sindhī *rahimahullāh* and received open permission from him [for the transmission of Hadīth]. This was in Sha'bān 1150 A.H. He then returned to India and went back by boat in the year 1154 A.H. for hajj. However, the Marhats attacked the boat, looted his belongings and left him at the Sūrat harbour. He remained there waiting for another ship which he eventually boarded in 1156 A.H. He proceeded up to "Makhā", got off and stayed there for a few days. He then went to Makkah Mukarramah and performed hajj. He returned to India in 1159 A.H. and remained there for one year after which he made an intention to perform hajj a third time. He boarded a boat at Huglī but it sank along the way. He was forced to go to Chātgām where he waited

for another boat. He eventually lost hope of obtaining one and went to Allāhābād.

After some time, he left with the same intention [of hajj] but on reaching Burhānpūr he suffered from inflammation of the brain and could not recover.

He had friendly ties with Mīr Ghulām ʿAlī Āzād. The latter makes mention of him in *Sarau Āzād*.

Shaykh Muhammad Fākhir was matchless as regards his knowledge, practice, piety and humility.[1]

Merits

Hadrat Maulānā Sayyid ʿAbd al-Hayy Sāhib *rahimahullāh* describes him as follows in *Nuzhatul Khawātir*:

He was matchless in his era as regards turning to Allāh *taʿālā* and remaining occupied in worship. The light of īmān and the signs of the righteous had enveloped him. He was the leader of all in his abstinence, long periods of silence, humbleness, and remaining occupied with his self. People unanimously speak in praise of him and laud the beauty of his character. He was the one to whom they all reverted in this regard. He was not attached to any particular juridical school, and did not make taqlīd of anyone with regard to any religious issue. Rather, he would practise on the texts of the Qur'ān and Sunnah, and resort to Ijtihād in the light of his understanding. He was, after all, qualified to do this.[2]

He is described in *Mashā'ikh Allāhābād* as follows:

In addition to *Sarau Āzād*, Shaykh Muhammad Fākhir is remembered as an excellent scholar of Hadīth by the authors of *Tadhkirah ʿUlamā'-e-Hind, Bahr Zakhkhār,*

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[1] *Aʿyān al-Hujjāj*, vol. 2, p. 234.
[2] *Nuzhatul Khawātir*, vol. 6, p. 412.

Tarājim ʿUlamā'-e-Hadīth and other books. He left behind a few books in the science of Hadīth. In addition to being a distinguished Hadīth scholar, he was a good Persian poet who adopted the pen-name of Zā'ir.

Demise

He performed hajj on two occasions. When he was travelling for his third hajj, he fell ill in the Narbadā River near Burhānpūr. He suffered from inflammation of the brain and passed away in this condition in Burhānpūr on 11 Dhū al-Hijjah 1164 A.H. on a Sunday. To Allāh we belong and to Him is our return. As per his bequest, he was buried next to Hadrat Shaykh ʿAbd al-Latīf Burhānpūrī *rahimahullāh*. May Allāh *taʿālā* shower His mercy on him.[1]

[1] *Mashā'ikh Allāhābād*, p. 134.

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Hadrat Maulānā Shāh Muhammad Wārith Benārsī (d. 1166 A.H.)

Name And Lineage

His name is Maulānā Shāh Muhammad Wārith, his title is Rasūl Numā, and his father's name is Qādī 'Ināyatullāh. His lineage goes up to Hadrat 'Alī *radiyallāhu 'anhu*. His ancestral hometown was Naunahrah, district Ghāzīpūr. His father was appointed to the post of judge in Benāres during the rule of Aurangzeb. This is why he left Naunahrah and settled down permanently in Benāres.

Birth

Maulānā Muhammad Wārith was born in Benāres in 1087 A.H. Maulānā 'Abd al-Hayy Hasanī *rahimahullāh* writes:

وكان أصله من نونهره، انتقل والده منها إلى بنارس وولد بها محمد وارث سنة سبع وثمانين وألف.

His forefathers were from Naunahrah. His father moved from there to Benāres. Muhammad Wārith was born there in 1087 A.H.

Education And Training

Maulānā Rahmān 'Alī writes with reference to his educational life:

He studied jurisprudence, principles of jurisprudence, tafsīr, Hadīth, logic, philosophy, engineering and other prevailing sciences in Benāres and qualified in a period of two years.

Mullā Muhammad 'Alī *rahimahullāh* who was an eminent scholar of his time was from among his teachers. His academic lineage goes up to Qādī Nāsir ad-Dīn Abū al-Khayr 'Abdullāh ibn Muhammad ibn 'Alī al-Baydāwī *rahimahullāh* – the author of *Tafsīr*

Bayḏāwī. Another teacher was Mullā Ibrāhīm who was the student of Maulānā Muḥammad ʿAlī, a student of Mīr Zāhid ibn Muḥammad Aslam Harawī *raḥimahullāh*. He spent a considerable period of time with him and acquired proficiency in jurisprudence, scholastic theology and Arabic literature under his tutelage. His teacher in the science of Ḥadīth was Ḥaḏrat Ḥayāt Sindhī *raḥimahullāh* who in turn was a student of Ḥaḏrat Sālim Baṣrī *raḥimahullāh*. The latter's Ḥadīth chain is well known. He then pledged bayʿat to Maulānā Shāh Rafīʿ ad-Dīn ibn Zayn ad-Dīn Ismāʿīlpūrī *raḥimahullāh*. In this way, he aligned himself into the Qādirīyyah Sufi order and acquired Allāh's recognition.

Written Works

After completing his studies, he began a programme of teaching and lecturing, and instruction and guidance to students and disciples. He also wrote and composed books. His written works include: *Ḥāshiyah Mīr Zāhid, Mullā Jalāl, Sharḥ Tahdhīb, Aurād Ḥadīthīyyah* and *Risālah Fiqhīyyah*. It is learnt from some biographies on him that he also wrote a book on tafsīr. However, despite our efforts we could not find details about it or anything about its rank.

Love For Rasūlullāh *sallallāhu ʿalayhi wa sallam*

Ḥaḏrat was a man of spiritual conditions, expositions and supernatural feats. He was immersed in the love of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* from head to toe. Love for Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* had permeated his body since his student days. When any of his classmates rendered any love poems, he would say: "My only beloved is Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*." He was honoured with seeing Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* in his dreams on countless occasions.

He was not in favour of simāʿ. One day someone spoke about its permissibility so he said: "Simāʿ enflames the

pain of love. What is the need for simāʿ when it is enflamed on its own? There is a danger of such a person being destroyed by simāʿ."

Note: Glory to Allāh! What words of wisdom and cognition! This is the reality. (compiler)

The author of *Tadhkirah al-Kirām* writes that beneath the skin of his right palm, the name of Allāh *taʿālā* was naturally inscribed in green writing. Any person looking at it could read it easily.

Demise

He passed away on 11 Rabīʿ al-Awwal 1166 A.H. His grave is situated in Kauylā Bāzār in Benāres.

Murīds And Khulafā'

He had a large number of students and murīds. He had 17 khulafā'. Tāj al-ʿĀrifīn Maulānā Shāh Mujībullāh Qādrī Phūlwārī *rahimahullāh* (d. 1191 A.H.) and Shāh Muhammad Makhdūm Phūlwārī *rahimahullāh* (d. 26 Rabīʿ ath-Thānī 1173 A.H.) were from among his senior khulafā'. The following were also his khulafā': his son Hadrat Walī Miyā Majdhūb *rahimahullāh*, Hadrat Shāh Ghulām Muhammad, Shāh Ghulām Ghauth *rahimahullāh* (who was the Maulānā's nephew) (d. 9 Rajab 1130 A.H.), Maulānā Shāh Laʿl Muhammad Munyarī *rahimahullāh*, Maulānā Shāh ʿIsmatullāh Sahāranpūrī *rahimahullāh* and Shāh Ghulām Imām *rahimahullāh*. His spiritual lineage continues to this day. Its khānqāh is situated in Sanghānah Shaykhāwālī (Jaipur).[1]

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[1] Muftī Wasīm Ahmad Qāsmī: *Tadhkirah ʿUlamā' Benāres*, p. 310.

Hadrat Shāh Sharīf Chishtī Nizāmī Aurangābādī (d. 1168 A.H.)

Name And Lineage

His name is Shāh Sharīf and his father's name is Khwājah Habībullāh. Khwājah Sāhib was in the Kashmir region. He was from among the most senior murīds of Shaykh al-Mashā'ikh Hadrat Shaykh Nizām ad-Dīn Aurangābādī.

Merits

He first received khilāfat and permission to induct murīds from the above shaykh. As per the instruction of his shaykh, he began guiding and steering Allāh's creation. Most of the elite and masses of Dakkan began joining his circle and pledging bay'at to him. He enjoyed a very large following. He used to spend the night and day in dhikr and spiritual practices.

He then received khilāfat and permission from Shaykh Kalīmullāh Shāh Jahānpūrī Dehlawī *quddisa sirruhu*.

Journey to Sūrat

After obtaining permission from his shaykh, he went to Sūrat in Gujarat to guide and teach people. He remained there for a few years and continued teaching the people of the city. The people of Gujarat and Dakkan had good thoughts about him. Both his shaykhs permitted him to induct murīds into all four Sufi orders.

Guidelines to Murīds

He used to encourage each murīd in the path which he [the murīd] preferred and instruct him to engage in dhikr and spiritual practices. He used to emphasise on each one to never be audacious in doing anything against the Sharī'ah. He must consider it essential and obligatory to follow Rasūlullāh *sallallāhu 'alayhi wa sallam*. He used to experience trance-like conditions.

When he used to focus his powerful gaze on a person, the latter would lose consciousness. The person would be blessed with turning to Allāh *taʿālā* by virtue of his company and blessings. His focus was unique and very effective. His effects on humans, trees and rocks were clearly observed. He used to cause humans to become restless, and set trees and rocks into motion.

Lofty Spiritual Conditions

He was appointed to the army in Khuld during the rule of ʿĀlamgīr. He carried out his duties with integrity and trustworthiness. In the course of his employment, he presented himself before Hadrat Shāh Nizām ad-Dīn Aurangābādī *rahimahullāh* and pledged bayʿat to him with full sincerity and devotion. Despite his employment, he was punctual with his dhikr and spiritual exercises. Through the blessed focus of his shaykh, he lost interest in love for this world. While he was still reclusive from the world, the king, ʿĀlamgīr, passed away. Subsequent to his death, the king's sons began fighting with each other on the issue of kingship. A severe fight took place between Muhammad Aʿzam Shāh and Muhammad Muʿazzam Shāh. Countless Muslims on both sides were killed. Muhammad Muʿazzam Shāh was eventually killed in the battle. Some level of peace prevailed after his death. It was during this period of turmoil that Hadrat Shāh Sharīf discarded the world. He resigned from his post in the army and distributed all his wealth and possessions among the poor and his relatives. He chose to live like a dervish, took permission from his shaykh and departed for the Haramayn Sharīfayn. On reaching there, he was honoured with performing hajj and visiting Madīnah. He spent quite some time in Madīnah Munawwarah. He would spend most of his time at the blessed grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam* where he used to engage in recitation of the Qur'ān and reading *Dalā'il al-Khayrāt*.

He then returned to India and presented himself before his shaykh, Hadrat Shāh Kalīmullāh Shāh Jahānābādī *rahimahullāh*. He was blessed with the opportunity of kissing Hadrat, spending time in his company and occupying himself in dhikr and spiritual exercises.

Acting under the instruction of his shaykh, he proceeded to Bārihah for the training and guidance of its people. After spending some time there, he went to Sūrat in Gujarat where large crowds of people became his murīds. He spent a considerable amount of time there. The people of Gujarat had a lot of confidence in him. Some of them were blessed with khilāfat. Consequently, his spiritual lineage is existent to this day in Pattan and other nearby areas. His grandson, Sayyid Shāh Diyā' ad-Dīn Chishtī Jaipūrī, also used to instruct and guide the people of this area.

Two of the khulafā' of Hadrat Shaykh Nizām ad-Dīn Aurangābādī *rahimahullāh* were very prominent. One was Maulānā Fakhr ad-Dīn Shaykh al-Mashā'ikh *rahimahullāh* and the other was Hadrat Shāh Sharaf ad-Dīn Sāhib *rahimahullāh*. The lineage spread through Delhi and Punjab via the first khalīfah and continues to this day. It spread through Aurangābād, Dakkan and Gujarat via Shāh Sharīf Sāhib *rahimahullāh*. He had countless murīds in Gujarat, while some of his khulafā' were people who experienced trance-like conditions. For example, 'Ārif Billāh Shāh Gharībullāh Aurangābādī *rahimahullāh*, Shāh Ismā'īl Bukhārī Aurangābādī, Shāh Murād Majdhūb, Shāh 'Abd al-Fattāh and others.

Demise

He passed away on 26 Rajab 1168 A.H. To Allāh we belong and to Him is our return. His grave is situated in Aurangpūrah next to the pond in Aurangābād. This

pond is known as Sharīf's Pond. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Maḫbūb at-Tawārīkh*, vol. 1, p. 144.

Hadrat Shaykh Gauth Husaynī Kirah Mānikpūrī (d. 1170 A.H.)

Name And Lineage

His name is Muhammad Gauth and his father's name is Fath Muhammad ibn ʿAbd an-Nabī ibn Muhammad. He is from the progeny of Ismāʿīl ibn Jaʿfar ibn Muhammad ʿAlawī Husaynī.

Birth And Education

He was born in Kirah. He acquired the Chishtī way from Dīwān Muhammad Saʿīd and the Qādrī way from his father, Sayyid Fath Muhammad Husaynī Qanūjī. Together with reaching lofty spiritual heights, he was a saint of supernatural feats. His son, Ahmad Muhīy ad-Dīn, made a beautiful statement about his spiritual rank. He saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream, so he asked him: "What do you think of the *al-Arbaʿīn* of my grandfather, Maulānā Khwājgī? Can I read it to send durūd to you?" When Rasūlullāh *sallallāhu ʿalayhi wa sallam* asked him for the name of the source from which he wrote it, he replied: "From the book *Mashāriq al-Anwār* of Saghghānī." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "All the Ahādīth of *Mashāriq* are authentic."

This Sayyid Muhammad Gauth was from my maternal grandfathers. His books on realities and Allāh's recognition are most beneficial. Especially the *Sayyid al-Abrār* which is written in Arabic. It was compiled by his son, Ahmad Muhīy ad-Dīn, after his demise.

Demise

He passed away in Shaʿbān 1170 A.H. in Lahore. However, the people transferred his body to Mānikpūr, U.P. where he was buried in Lehdarī which is on the

bank of the Ganges River. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Nuzhatul Khawāṯir* (Urdu translation), vol. 6, p. 411.

Hadrat Yāsīn Gharīb Nawāz (d. 1171 A.H.)

Name And Lineage
His name is Yāsīn, his title is Gharīb Nawāz and his father's name is Ghulām Muhīyy ad-Dīn Qādrī.

Merits
He was an embodiment of noble character. He was phenomenal as regards his seniority and greatness.

Note: Glory to Allāh! What a comprehensive description! (compiler)

Khwājah Mūsā Khān writes that he was an embodiment of noble character and phenomenal as regards his seniority and greatness. He was unique as regards his humbleness, selflessness and humility.

He was from the progeny of Mahbūb Subhānī. His lineage goes up to him through 18 levels. He was from among the well known auliyā' of the Dakkan, Ahmadābād and Barār regions (a few districts of Maharashtra and Madhya Pradesh, such as Amrāwatī, Nagpūr, etc. are referred to as the Barār region). He was a man of supernatural feats and expositions. The whole of Dakkan held him in high regard. Whoever came to him succeeded in his objective, irrespective of whether he was a worldly person or a person seeking Allāh *taʿālā*.

Hospitality
His public kitchen was so active that 1 000 people received food daily from it. He was extremely concerned about seeing to the needs of travellers and anyone who came into the city. After hosting them, he would give them cash money at the time of their departure. This is why he was given the title of Gharīb Nawāz (the one who sees to the needs of the poor). He was alive during the rule of Nāwāb Āsif Jāh Thānī.

Murīds

His murīds in Dakkan numbered 150 000 which included men and women. It is said that he was paralysed in his legs so he could not walk around. He had no bones in his legs and hands. He used to sit on a type of frame which his murīds would place on their shoulders and carry him.

Most jinn were obedient to him. It is related that a jinn attended his assembly in the form of a snake. It remained standing there for some time. He immersed his hankie in water and placed it in the snake's mouth. The snake sucked out the water and left the assembly. When those who were present in the assembly asked him about this, he said: "He is from the jinn and has become a murīd in the Qādrīyyah order."

Demise

The author of *Maẖbūb al-Qulūb* states that he passed away on 24 Rabīʿ al-Awwal 1171 A.H. To Allāh we belong and to Him is our return. His grave is situated in present day Nandaurbār, Maharashtra. May Allāh *taʿālā* illuminate his resting place.[1]

[1] *Maẖbūb at-Tawārīkh*, vol. 2, p. 1129.

Hadrat Sayyid Muhīyy ad-Dīn Muhammad Hyderābādī (d. 1171 A.H.)

Merits

He is the second son of Hadrat Shāh Durwesh. He was a religious and pious man who adhered to the Sharīʿah. He had knowledge of the rulings of the Sharīʿah and was conversant with the ways of the Tarīqah. The author of *Mukāshafah* writes that when he turned 17, his father conferred the garment of khilāfat to him and appointed him over the prayer mat of the elders. He was a born saint. He always remained in a state of wudū', and was strict in the performance of salāh and keeping fast. After performing tahajjud, he used to spend the entire night awake. His life centred around placing his trust in Allāh *taʿālā*. He never asked anyone for anything, and never took a loan of even a seed in his entire life. He was always in a happy state. He remained very distant from the prohibitions of the Sharīʿah. He was a mountain of forbearance and humility. He was matchless as regards his shame and modesty. He was exceptional in his strength, power, authority and seniority.

On one occasion, Shāh Ibrāhīm who was a khalīfah of Shāh ʿAbd al-Qādir Langband came from Rāichūr to Hyderabad. He came to meet Hadrat, shook hands with him and said: "Look at how much strength I have." Hadrat remained silent. When Shāh Sāhib was leaving, Hadrat accompanied him to the steps. Shāh Sāhib slipped suddenly and was on the verge of falling down. Hadrat grabbed him [from falling] and said: "Look at how much strength I have." Shāh Ibrāhīm acknowledged his piety and apologized.

Hadrat used to render poems occasionally:

> The kingdom of the heart cannot be subjugated by physical strength. This

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> victory cannot be achieved without defeat of the heart. The concern of every person with his business is good. Spring everywhere in the world is good. It is best to adopt humbleness if you want to subjugate worldly people. Peace and comfort for the lover lies in remembering the Beloved.

The following lines were also composed by him:

> Remove your "self" from yourself so that conviction in Allāh *taʿālā* may be developed. An empty vessel certainly makes a loud noise. A dervish is never concerned about profit and loss. Placing one's trust in Allāh *taʿālā* creates independence.

Note: Glory to Allāh! These are most wise couplets which ought to be embedded in our hearts. (compiler)

Demise

Some time before his death he said to his murīds: "I have ten days left." The next day – 29 Dhū al-Qaʿdah – he suffered from a bout of diarrhoea and was bed-ridden for ten days. He passed away on 11 Dhū al-Hijjah 1171 A.H. He was buried in the city (Hyderabad) near the grave of Shāh Muhīyy ad-Dīn Thānī. He had two sons, Hadrat Shāh Mūsā Qādrī and Shāh Ghulām Durwesh who was known as Dastagīr Sāhib. Both sons were murīds and khulafā' of their father.[1]

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[1] *Mahbūb at-Tawārīkh*, vol. 2, p. 839.

Hadrat Qādī 'Abd an-Nabī Ahmadābādī (d. 1173 A.H.)

Name And Lineage

His name is Qādī 'Abd an-Nabī, and his father's name is 'Abd ar-Rasūl ibn Abū Muhammad ibn 'Abd al-Wārith 'Uthmānī Ahmad Nagrī. He was born and brought up in Ahmad Nagar.

Education And Training

He studied the initial texts under his father. After the latter's death, he studied under 'Abdullāh Ahmadnagrī *rahimahullāh* and Sayyid Bakhsh Husaynī Kirmānī Fīroze Ābādī *rahimahullāh*. He then went to Gujarat and studied *Hāshiyah Qadīmīyyah* and other books under Shaykh Qutb ad-Dīn 'Uthmānī Gujarati *rahimahullāh*. He studied most of the prescribed textbooks under Shaykh Muhammad ibn Muhsin ibn 'Abd ar-Rahmān Siddīqī Gujarati *rahimahullāh* and remained for a long period of time in his service. He progressed to the extent that he became an expert among the 'ulamā' in Arabic grammar and logic. He was appointed to the post of justice of Ahmad Nagar. However, he continued teaching and lecturing, and remained fully occupied in them. Large numbers of people benefited from him.

Written Works

Jāmi' al-Ghumūd wa Mamba' al-Fuyūd is from among his works. He wrote a detailed commentary on the *Kāfiyah* of Ibn Hājib. He wrote another book titled *Dastūr al-'Ulamā'* on the definitions of various sciences. It is made up of four volumes. A detailed marginal note on *Sharh Tahdhīb* was also written by him. He wrote two commentaries to *Tahdhīb al-Mantiq* which is another important prescribed textbook on logic. *Tahdhīb al-Mantiq* is written by two well-known 'ulamā', viz. 'Ubaydullāh Yazdī *rahimahullāh* and Jalāl ad-Dīn

Diwānī Yazdī *rahimahullāh*. The Shaykh wrote these marginal notes in which the important issues related to logic are explained and clarified. He also wrote a marginal note to *Mīr Zāhid Mullā Jalāl*.

He has a marginal note to *Dastūr al-Mubtadī* on the subject of etymology. Furthermore, he wrote marginal notes to the following books: *Khulāsah al-Hisāb, Usūl Husāmī, Mutawwal, Sharh 'Aqā'id, Sharh Khiyālī* on *Sharh 'Aqā'id, Rashīdīyyah* which is a commentary of *Sharh Sharīfīyyah* which delves into the subject of etiquette.

From among the works of Qādī 'Abd an-Nabī *rahimahullāh*, his *Dastūr al-'Ulamā'* (whose full title is *Jāmi' al-'Ulūm al-Mulaqqab bi Dastūr al-'Ulamā' fī Istilāhāt al-'Ulūm wa al-Funūn*) is an undeniable contribution from among the many contributions of the 'ulamā' of India. It holds the position of a valuable source book for the definitions of the various sciences and arts. One other book on this subject is *Kashshāf Istilāhāt al-Funūn* of Shaykh Muhammad A'lā Thānwī *rahimahullāh*. The first of the two is superior as regards its many themes and details. The second enjoys superiority as regards its beautiful arrangement.

Although Qādī 'Abd an-Nabī *rahimahullāh* arranged the book in alphabetical order, he listed the words Allāh, al-Ahmad and As-hāb first as a source of blessings.

He writes with reference to this book as follows:

إن هذا دستور العلماء جامع العلوم العقلية، حاوي الفروع والأصول النقلية، فيه فوائد غريبة وجرائد عجيبة في تحقيقات اصطلاحات العلوم المتناولة، وتدقيقات لغات الكتب المتداولة وتوضيحات مقدمات

منتشرة مشكلة على المعلمين وتلويحات مسائل مبهمة متعسرة على المتعلمين.

This book, Dastūr al-ʿUlamā', combines the rational sciences and encompasses the subsidiary and fundamental traditional sciences. It contains unique benefits and explanations which investigate the terminologies of the prevailing sciences. It is an explanation of the words of the prevailing books, a clarification of those scattered facts which teachers find difficult, and elucidations of issues which students find confusing and difficult.

This book together with its addendum is published from Hyderabad, Dakkan in four volumes.

Demise

He passed away in 1173 A.H. To Allāh *taʿālā* we belong and to Him is our return.[1]

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[1] *Mashā'ikh Ahmadābād* (written by Maulānā Muhammad Yūsuf Motala Sāhib who is a khalīfah of Hadrat Shaykh al-Hadīth Maulānā Muhammad Zakarīyyā Sāhib *rahimahullāh*), vol. 2, p. 454.

Hadrat Sayyid Shāh Ibrāhīm Bījāpūrī (d. 1177 A.H.)

Name And Lineage

His name is Sayyid Ibrāhīm Muhammadī. He is originally from Bījāpūr.

Merits

He is a khalīfah of Sayyid Mahmūd Radwī *rahimahullāh*. He was a shaykh in the Qādrī Sufi order but also benefited from the Chishtīyyah. He emigrated to Hyderabad and settled down there. He was always occupied in dhikr and spiritual occupations and had no interest in this world. He rarely inducted anyone as a murīd. Nawāb Āsif ad-Daulah Salābat Jang once requested him to accept him as a murīd but he paid no attention to him. The Nawāb Sāhib made this requested continuously for three years but he always refused. He acceded to his request in the end.

Note: We learn from this that a shaykh should not be hasty in inducting a person as a murīd. Rather, he must think and ponder over the matter, check the genuineness of the person and to observe his intentions before accepting his bayʿat. This is irrespective of whether the person is a nawāb or a wealthy landowner. Today the matter is the complete opposite. Consequently it is resulting in corruption in the path, and causing Sufism to be maligned. In fact, many try to induct as many murīds as they can no matter what type of people they are and irrespective of whether the path is damaged or not. We seek refuge in Allāh *taʿālā*. (compiler)

He was well known for his abstinence and piety. He was so strict in his adherence to selflessness and seclusion that he did not sleep on anything in his entire life except a straw mat and always remained in seclusion. He was accustomed to using chinaware.

He was a man of supernatural feats. One of his murīds began suffering from inflammation of the brain. Hadrat focussed his attention on him and he was restored to good health immediately.

Many saints benefited from his company.

A Wazīfah For Protection Against The Oppression of Enemies

Shāh Muhammad Fādil Waranglī, the author of *Panj Ganj*, relates: "There was a time when I was being oppressed by a powerful tyrant. I mentioned this to him [Hadrat Sayyid Shāh Ibrāhīm]. He said to me: 'You must read the following five times after each salāh. Allāh willing, your enemy will desist from his enmity and you will be protected.' The verse is:

اُفَوِّضُ اَمْرِيْ اِلَى اللهِ اِنَّ اللهَ بَصِيْرٌ بِالْعِبَادِ

I began reading it and was safeguarded against the mischief of my enemy."

Note: We should adopt this wazīfah because presently we are all targets of the oppressors and tyrants.

Hāfiz Sayyid Mīrān ibn Qutb 'Ālam *rahimahullāh* memorized the Qur'ān under him. He was a mentor to wealthy landowners but he himself wore very simple clothes, and ate wheat bread, masoor dhall and karhī. He never expressed any desire for exquisite garments and exotic dishes. He would not attend any feast. Yes, he would certainly attend funerals and visit the sick. He spent 40 years fasting during the day and spending the night in worship. Salābat Jang was his murīd.

He had no shortage of wealth and riches but he never had any inclination towards worldly comforts. He always wore coarse woven garments. He would meet every person with love and affection. The Nawāb

wanted to make renovations to his house but he refused.

Note: This demonstrates his abstinence and contentment. This was the general condition of our elders and seniors. Inspiration is from Allāh *taʿālā* alone. (compiler)

He was a practising ʿālim and a matchless scholar. Mostly ʿulamā' used to present themselves before him and solve complex issues by him. Whatever he uttered used to manifest itself in the near future. He was also an author. *Muhibbullāh, Qul Huwallāh* and *Hasbiyallāh* are his written works.

Demise

He passed away on 3 Dhū al-Qaʿdah 1170 A.H. He was buried in Chauk Mahallah, Hyderabad. May Allāh *taʿālā* illuminate his resting place. His grave is visited by all sections of the community.

The author of *Mishkāt an-Nubūwwah* has written that one of his murīds saw him in a dream. He was in a lofty palace sitting on an emerald carpet. The murīd said to him: "Hadrat, you abhorred cushions and carpets. What is the situation today?" He replied: "That was the worldly life while this is the life of the Hereafter. Here we are in comfort and luxury. It is the result of the striving and exertion in the world."[1]

Note: Glory to Allāh! What a blessed dream in which the status of this world and the Hereafter is manifested. May Allāh *taʿālā* enable us to strive and exert ourselves in this world so that we may be conferred with the bounties of the Hereafter. Āmīn. (compiler)

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[1] *Mahbūb at-Tawārīkh*, vol. 1, p. 128.

Hadrat Maulānā Shāh Abū al-Ghauth[1] Bhīrwī Mau'ī (d. 1178 A.H.)

Name And Lineage

His name is Maulānā Abū al-Ghauth and is addressed as Garam Dīwān. His father's name is Shaykh Muhammad Fārūqī Bhīrwī Lehrāwī. His grandfather's name is Shaykh Ismā'īl.

Birth

He was born on a Monday night in Rabī' al-Ākhir 1100 A.H. in Bhīrā, district Mau, U.P. This region benefited tremendously from his blessings. One of the forefathers of this family, Hadrat Khidr Fārūqī *rahimahullāh*, acquired the Sahrawardīyyah way from Hadrat Shaykh Abū al-Fath Rukn ad-Dīn ibn Shaykh al-Islam Zakarīyyā Multānī *rahimahullāh*. During the Taymūrī turmoil, he left Delhi with his son, Shaykh Muhammad ibn Khidr, and came to Jaunpūr. This was during the blessed rule of the pious, just and 'ulamā'-loving Sultan Ibrāhīm Sharqī.

Bay'at

When Dīwān Sāhib was a youngster, his father, Muhammad Shāh, was occupied in seeing to their different properties and lands. He had little opportunity to see to his son's education and training. Dīwān Sāhib's grandfather, Makhdūm Ismā'īl, therefore saw to his grandson's education with utmost love and attention. Dīwān Sāhib's grandfather passed away when he was six years old. His father then devoted his time to his upbringing. Dīwān Sāhib was prone to physical ailments from the time of his infancy to his

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[1] Hadrat Maulānā Qādī At-har Sāhib Mubārkpūrī *rahimahullāh* has a detailed account of his life in *Diyār Paurab Mei 'Ilm wa 'Ulamā'*. Extracts from this book are presented here.

age of maturity. Despite this, he possessed the family's excellent qualities. He abhorred innovations and fabricated customs since childhood. He was very particular about salāh, fasting and optional acts from the age of ten. The family inclination towards spirituality had also developed in him during this age. When he turned eleven, his father adopted a life of spirituality and distanced himself from worldly activities. He devoted himself to internal purification, worship and spiritual striving. During this same period, he taught certain spiritual exercises and forms of dhikr of the Sahrawardīyyah order to Dīwān Sāhib. His capabilities developed to such an extent that by the time he turned 13, his father accepted his bayʿat on the 12th of Rabīʿ ath-Thānī 1113 A.H. and passed on the spirituality of their forefathers to him. Before the passage of one year, his father passed away on 15 Safar 1114 A.H. May Allāh *taʿālā* shower His mercy on him.

Dīwān Sāhib relates: When I turned 13, the thought passed my mind that very little of my father's life has remained. He has already distanced himself from worldly activities for the last two years. I ought to pledge bayʿat to him and acquire the spiritual legacy of my forefathers. However, respect for my father did not permit me to make this request to him. I was so over-awed by him that I could not look at him in the eye. This is why I conveyed my thoughts via another person. Within a few days, the thought crossed his mind that although Abū al-Ghauth [referring to himself] will certainly learn the spiritual secrets and mysteries from elsewhere, he ought to have a spiritual link from now so that it could serve as a source of blessing. Subsequently, my father acceded to my request and conferred me with bayʿat.

Educational Journeys

Dīwān Sāhib was 14 years old when his father passed away. He had already studied the primary texts in the family madrasah under his father and other teachers. He then left his hometown for the completion of his studies. A few years before this he had observed his father undertaking academic and spiritual journeys to Benāres, Ghāzīpūr and other places. This is why Dīwān Sāhib made Benāres his first station in his educational journey. However, he could not develop any attachment to the madāris and khānqāhs of this city. He therefore returned to his hometown via Ghāzīpūr and remained in his hometown for some time. Dīwān Sāhib then proceeded to Kachūch and studied under the 'ulamā' and saints of that place. Only the name of Maulānā Shāh Ramadān *rahimahullāh* is known from among his teachers there.

Bay'at and Khilāfat

After spending some time in his hometown, Dīwān Sāhib went to Benāres again and proceeded to Allāhābād from there. Here he met his teacher Mīr Sayyid Ghulām Ahmad *rahimahullāh* who received him with utmost love and affection. Dīwān Sāhib explained to him that his purpose of coming to the city was to search for a spiritual mentor and guide. Mīr Sayyid Ghulām Ahmad suggested to him to go to Maulānā Shāh Fath Muhammad *rahimahullāh*. Dīwān Sāhib presented himself before him. The latter received him with respect and honour. He then taught him the various practices and spiritual exercises of the Chishtī way, conveyed him to the level of excellence within a few days, and conferred khilāfat to him. Dīwān Sāhib then came to Bherā and, in line with the methodology of his forefathers, began guiding and instructing people, and occupied himself in worship and spiritual exercises.

Teachers and Mentors

We could ascertain the names of the following teachers and mentors of Dīwān Sāhib: his father Shaykh Muhammad Shāh *rahimahullāh* in Bherā. Maulānā Shāh Ramadān *rahimahullāh* in Kachūch. Mīr Sayyid Ghulām Ahmad Allāhābādī *rahimahullāh* in Muhammadābād. Fath Muhammad *rahimahullāh* in Sīdānah. And as will be learnt further on, Dīwān Sāhib came to Lehrā where he received khilāfat in the Chishtī order from Rājah Sayyid Khayrullāh *rahimahullāh* and his brother, Rājah Sayyid Dānī *rahimahullāh*.

Stay in Lehrā

Dīwān Sāhib distanced himself from the occupations of the family lands and properties, left Bherā and came to Wahdatābād which is also known as Lehrā. He left the property responsibilities to his younger brother, Shaykh Ahmad Shāh *rahimahullāh*. On his arrival in Lehrā, he built a room for himself where he became immersed in dhikr and spiritual exercises, and occupied himself in guiding and instructing people.

Emulating the Sunnah and Abstaining from Bidʿat

Dīwān Sāhib's family and forefathers were immersed in knowledge and virtue since many centuries. Many senior scholars of the Sharīʿah and spiritual masters such as Shāh Abū al-Khayr *rahimahullāh*, Mullā Muhammad *rahimahullāh* and Qādī Manjhan *rahimahullāh* hailed from this family. The Sahrawardīyyah order had always been its legacy. Consequently, he not only combined the Sharīʿah with the Tarīqah, but also developed excellence in the Chishtī way. Every moment of his life was in emulation of the Sunnah and abstention from innovations and fabricated customs. He got married at an early age, and his marriage was pure from all types of formalities. It was an epitome of simplicity.

Bayʿat at the Hands of Rājah Sayyid Khayrullāh and Rājah Sayyid Dānī

From the very beginning, this region enjoyed the popularity of two spiritual families. One was the Sahrawardīyyah whose flag bearers were the family of Dīwān Sāhib. The other was the Chishtīyyah whose leadership was under the Hāmidīyyah Chishtīyyah family of Mānikpūr. The Chishtī masters of Mānikpūr popularized this order in the region, while the Sahrawardīyyah masters used to obtain the blessings of the Chishtī masters. Thus, we see an elder from Dīwān Sāhib's family who had received khilāfat from Rājah Sayyid Ibrāhīm Mānikpūrī *rahimahullāh*. Furthermore, the shaykh of Dīwān Sāhib – Maulānā Shāh Fath Muhammad - was a murīd and khalīfah of Rājah Sayyid Ibrāhīm Mānikpūrī *rahimahullāh*. In this way, we find a beautiful marriage between the Sahrawardīyyah and Chishtīyyah in this region, and there was a deep bond between the two.

Incidentally, during the period of Dīwān Sāhib, two Chishtī masters of Mānikpūr were present in this region. They were fulfilling the duties of guidance and instruction. One was Rājah Sayyid Ghulām Muʿīn ad-Dīn (known as Rājah Dānī, d. 1130 A.H.) in Jaunpūr. The other was his brother, Rājah Sayyid Ghulām Nizām ad-Dīn (known as Rājah Khayrullāh, d. 1128 A.H.) in Muhammadābād Gauhnah. Dīwān Sāhib acquired the Chishtī way from both brothers and received khilāfat from them. The bond between all three was extremely warm and cordial. In fact, Rājah Khayrullāh took a personal interest in Dīwān Sāhib's personal and family matters.

Khulafā' And Students

Dīwān Sāhib *rahimahullāh* spent his entire life in teaching and instruction. Many saints and scholars benefited from him. Some of them are: Maulānā Hāfiz

Is-hāq Lehrāwī *rahimahullāh*, Shāh ʿAbd al-Haq Bherwī *rahimahullāh*, Shāh Maʿshūq ʿAlī Ghāzīpūrī *rahimahullāh*, Shaykh Shams ad-Dīn Haydarī *rahimahullāh*, Shaykh Nūr Muhammad *rahimahullāh*, Hāfiz Muhammad ʿAlī *rahimahullāh* and others.

A Concise Description of Dīwān Sāhib

In his magnum opus, *Bahr Zakhkhār*, Shaykh Wajīh ad-Dīn Ashraf Lucknowī *rahimahullāh* describes Dīwān Sāhib *rahimahullāh* as follows:

Hadrat Shāh Abū al-Ghauth – popularly known as Garam Dīwān – is the most senior khalīfah of Shāh Fath Muhammad *rahimahullāh*. He was matchless as regards his generosity, big-heartedness, abstinence and piety. He excelled in his humility and selflessness. He was at the forefront in teaching and training the seekers of guidance and rectitude. In return, they were embellished with cognition. Most of the saints and dervishes of India are referred to as Dīwān because of him. Due to his natural hot temperament, they referred to him as Garam Dīwān.

Demise

Hadrat Shāh Abū al-Ghauth passed away on a Friday night after the ʿishā salāh on 25 Jumādā al-Ukhrā 1178 A.H. A few days before his death he experienced a severe pain in his body which caused discomfort to all his joints. He was buried in the orchard which was close to his house in Lehrā. This area is referred to as Raudah today and is situated in the Mau district (Aʿzamgarh) of U.P.[1]

[1] *Diyār Paurab Mei ʿIlm Wa ʿUlamā'*, p. 456.

Hadrat Khwājah Diyā'ullāh[1] Naqshbandī Kashmīrī (d. 1180 A.H.)

Background

Hadrat Khwājah Diyā'ullāh Naqshbandī was from among the khulafā' of Hadrat Khwājah Muhammad Zubayr Sirhindī *rahimahullāh* and a Sufi of the 12th century. The book *Maqāsid as-Sālikīn* is written by him. It is a most enlightening book. May Allāh *ta'ālā* enable us to benefit from it. Āmīn.

Hadrat Khwājah Diyā'ullāh Naqshbandī was from the Kashmir region. He was from the progeny of Hadrat Khwājah Bahā' ad-Dīn Naqshband Bukhārī *quddisa sirruhu*. He was a very wealthy and big businessman, and had pavilions to the value of 100 000 rupees each.

Bay'at

Hadrat Khwājah Sāhib was a khalīfah of Hadrat Khwājah Muhammad Zubayr Sirhindī *rahimahullāh*. The reason for his bay'at was that he saw Rasūlullāh *sallallāhu 'alayhi wa sallam* in a dream. Hadrat Abū Bakr *radiyallāhu 'anhu* was present with Rasūlullāh *sallallāhu 'alayhi wa sallam* and so was Hadrat Khwājah Muhammad Zubayr *rahimahullāh*. Hadrat Khwājah Sāhib noticed that Rasūlullāh's blessed appearance and that of Hadrat Khwājah Muhammad Zubayr *rahimahullāh* had become one. Hadrat Abū Bakr *radiyallāhu 'anhu* then said to Hadrat Khwājah Sāhib: "Rasūlullāh *sallallāhu 'alayhi wa sallam* instructs you to go and present yourself before Hadrat

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[1] A short biography on him written by Professor Muhammad Iqbāl Mujaddidī (head of Department of History in Lahore) is to be found in the introduction to *Maqāsid as-Sālikīn*. I am quoting aspects from this introduction which had been sent to me by Dr. Imdād 'Alī Sāhib Balārī. The edition which I have does not contain this introduction. (compiler)

Khwājah Muhammad Zubayr and to pledge bayʿat at his hands."

Hadrat Khwājah Sāhib proceeded to Hadrat Khwājah Muhammad Zubayr *rahimahullāh* the very next day and joined his circle of disciples. Hadrat Khwājah Muhammad Zubayr *rahimahullāh* was extremely kind towards him. Hadrat Khwājah Sāhib had a very tolerant and humble disposition, so Hadrat Khwājah Muhammad Zubayr *rahimahullāh* referred to him as *hayyin layyin* (one who is easy-going and soft-natured).

Hadrat Khwājah Sāhib was from Kashmir but he used to travel to various parts of India for the sake of his business. Hadrat Khwājah Muhammad Zubayr *rahimahullāh* also referred to him as "Fakhr Kashmir" – the pride of Kashmir. In Kashmir itself he was popularly known as *Ahsan layyin* (the best soft-natured person).[1]

What Writers Thought About Him

In his discussion on Khwājah Muhammad Zubayr *rahimahullāh*, the author of *Raudah al-Qaumīyyah* writes about some of his senior khulafā'. In this section, he writes about Hadrat Khwājah Sāhib as follows:

> Khwājah Diyā'ullāh Kashmīrī *rahimahullāh* is one of the most senior khulafā' of Khwājah Muhammad Zubayr *rahimahullāh*. He adheres very strictly to abstinence, piety and the Ahmadīyyah Maʿsūmīyyah way. Hadrat Khwājah Muhammad Zubayr *rahimahullāh* was intensely merciful towards him. He gave him the glad tidings of the minor and major wilāyat, the excellences of prophet-hood and the three

[1] Introduction to *Maqāsid as-Sālikīn*, p. 11.

> realities; and then conferred khilāfat to him. He used to repeatedly say with reference to Hadrat Khwājah Sāhib: "Khwājah Sāhib is unparalleled as regards his love and devotion."

It is gauged from the above quotation that Khwājah Diyā'ullāh Naqshbandī Kashmīrī *rahimahullāh* must have been alive while the book *Raudah al-Qaumīyyah* was being written (around the year 1164 A.H./1750). When the famous Sufi master, Hadrat Shāh Ghulām 'Alī Dehlawī *rahimahullāh* arrived from Batālah to Delhi when he was still a youngster, then the name of Khwājah Diyā'ullāh Naqshbandī was at the top of the list of distinguished and famous Sufi masters who were active in Delhi at the time. Shāh Ghulām 'Alī *rahimahullāh* remained in the company of various Sufis of the city in the period between 1174-1178 A.H. He was very impressed by Khwājah Diyā'ullāh Naqshbandī *rahimahullāh*. It is gauged from this that Khwājah Diyā'ullāh Naqshbandī *rahimahullāh* was still alive in the year 1174 A.H. and was active in propagation and instruction in Delhi. Shāh Ghulām 'Alī *rahimahullāh* probably attached himself to Hadrat Mirzā Jānjānā *rahimahullāh* after 1178 A.H.[1]

The Opinion of Hadrat Shāh Ghulām 'Alī

Hadrat Shāh Ghulām 'Alī Sāhib *rahimahullāh* used to say that if anyone has not seen the Mujaddidī affiliation in its whole should look at Hadrat Khwājah Diyā'ullāh Sāhib *rahimahullāh*. He used to say Hadrat Khwājah Diyā'ullāh Sāhib *rahimahullāh* used to spend the latter part of the night crying, and he would then reprimand the people and awaken them saying: "Woe to your condition! You claim to love Allāh *ta'ālā*. Your beloved [Allāh] is awake and directing His attention to

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[1] Introduction to *Maqāsid as-Sālikīn*, p. 12.

you while you are asleep and heedless. You make many claims to love while true lovers ought to be as mentioned in the following couplets:

> Majnūn was wandering about in the jungles and deserts in search of Laylā. As long as he could speak, his tongue used to repeat the name of Laylā and nothing else.

Trouble in Sirhind

The centre of spirituality of Indian Muslims – Sirhind – unfortunately succumbed to repeated attacks by the Sikhs. The first attack commenced in 1122 A.H./1710 under the command of Bandah Singh in which the Sikhs made the Muslims the targets of their tyranny and oppression. Just one year before this attack, Hadrat Shaykh ʻAbd al-Ahad Wahdat *rahimahullāh* and Hadrat Khwājah Muhammad Zubayr *rahimahullāh* got divine inspiration of this attack and left Sirhind for Delhi. They emigrated to Delhi and settled down there. The Sikhs had been attacking Sirhind periodically until the year 1178 A.H./1764 so these personalities could not return. It was only after their demise that their bodies were taken to Sirhind and buried there.[1]

Arrival in Delhi

When Hadrat Khwājah Diyā'ullāh Sāhib *rahimahullāh* left Kashmir in 1131 A.H. after seeing the previously-related dream, and went to pledge bayʻat to Hadrat Khwājah Muhammad Zubayr *rahimahullāh*, then instead of going to Sirhind, he proceeded to Delhi. He presented himself before his mentor and resided with him. He had intense love and confidence in his mentor. Incidents of the mutual love which existed between these two bring us to the conclusion that Hadrat Khwājah Diyā'ullāh Sāhib *rahimahullāh* must have

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[1] *Maqāsid as-Sālikīn*, p. 14.

settled down in Delhi and did not go back to Kashmir. This is why we do not find any mention of Hadrat Khwājah Diyā'ullāh Sāhib *rahimahullāh* in the books written on the Sufi masters of Kashmir.

When Hadrat Shāh Ghulām 'Alī Dehlawī *rahimahullāh* went to Delhi in 1174 A.H., Hadrat Khwājah Diyā'ullāh Sāhib *rahimahullāh* was already listed among the distinguished Sufi masters of the city.

Quotations From *Maqāsid as-Sālikīn*

Hadrat Khwājah Diyā'ullāh Sāhib *rahimahullāh* wrote a book titled *Maqāsid as-Sālikīn*. He divides the book under five *maqāsid* (objectives) and provides very useful and emotional themes in each one. I take the opportunity of quoting some of his statements and teachings from each of these *maqāsid*. Study them with presence of heart and a genuine quest. Allāh willing, this will create a yearning to practise on them, and it is hoped that one will get the courage to act on them. Inspiration is from Allāh *ta'ālā* alone. (compiler)

Statements From The First Maqsad

Dear friend! Acquiring the levels of wilāyat, continuity in obedience, obtaining salvation from the Hell-fire, enjoying the bounties of Paradise, the culturing of character, obtaining proximity to Allāh *ta'ālā*, fathoming the mysteries of things, opposing the desires of the self, acquiring Allāh's pleasure, worshipping Allāh *ta'ālā* with absolute devotion and purity, achieving the highest ranks, and success in this world and in the Hereafter – are all dependent on following Hadrat Muhammad Rasūlullāh *sallallāhu 'alayhi wa sallam*.

The light of good fortune will manifest itself on the forehead of the one who embellishes his self with following Rasūlullāh *sallallāhu 'alayhi wa sallam*. How fortunate is that person who traverses the journey of

his life in the light of the lamp of the following verse, and follows the beautiful character of Rasūlullāh *sallallāhu ʿalayhi wa sallam* in all his actions.

قُلْ إِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ

Say: If you have love for Allāh then follow my way so that Allāh may love you and forgive you your sins.[1]

This is the reason why the pious and accepted servants of Allāh *taʿālā* and those who have absorbed the effulgence of the Sharīʿah firmly believe that carrying out just one Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam* is better than thousands of "40-days" and intense spiritual exercises. They consider a single action of Rasūlullāh *sallallāhu ʿalayhi wa sallam* to be more sanctified than all acts of worship. The reason for this is that Allāh *taʿālā* embellished His beloved *sallallāhu ʿalayhi wa sallam* with the qualities which He himself loves. Thus, there can be no act of worship which is better than following Rasūlullāh *sallallāhu ʿalayhi wa sallam*. If a person wants to acquire the success of his worldly and Dīnī life, and wants the beauty of the path and the reality to manifest itself on him, then it is essential for him to adhere strictly to the blessed way of Rasūlullāh *sallallāhu ʿalayhi wa sallam* internally and externally. If he does this, Allāh *taʿālā* will illuminate his heart with the light of cognition.[2]

The Sanctity of The Pious

Bishr Hāfī *rahimahullāh* relates: I saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream in which he said to me: "O Bishr! Do you know why Allāh *taʿālā* selected you? And why He elevated your rank so much?" I replied: "O Rasūlullāh! I do not know

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[1] Sūrah Āl ʿImrān, 3: 31.

[2] *Maqāsid as-Sālikīn*, p. 21.

anything in this regard." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "You strove very hard in following me, you followed my Sunnah, and you took consideration of the sanctity of pious people. Allāh *taʿālā* conveyed you to this lofty position by virtue of these good acts."

The fact of the matter is that the extent of internal purification, and exposition of mysteries and secrets which can be achieved from following Rasūlullāh *sallallāhu ʿalayhi wa sallam* cannot be acquired through hundreds and thousands of spiritual exercises and striving. The extent of joy in worship, Allāh's pleasure, lofty levels, firmness in Dīn, and internal and external purification which can be displayed through following Rasūlullāh *sallallāhu ʿalayhi wa sallam* cannot be achieved through any other act of obedience and worship.[1]

Following Rasūlullāh *sallallāhu ʿalayhi wa sallam*

The supernatural feats of the Auliyā' and the wilāyat of the walīs are always subservient to the Prophets *ʿalayhimus salām*. The person who discards following the Prophets *ʿalayhimus salām* will not be able to maintain his rank of wilāyat and proximity. Thus, the person who wishes to receive the ranks of wilāyat and the path of the reality be opened to him will have to make the Qur'ān and Hadīth the mirrors of his life, he must place them before him, and study them all the time so that no action of his is against them.[2]

The Sharīʿah – A Means to Allāh-Recognition

Bearing in mind that the Sharīʿah is the means to Allāh's recognition, if a person abandons the means and does not remain steadfast on actions of Dīn, then this would mean that he has turned his face away from Dīn and has extended his foot out of the circle of Islam.

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[1] *Maqāsid as-Sālikīn*, p. 24.
[2] Ibid. p. 27.

Some bidʿatī dervishes claim: "We have surpassed the Sharīʿah and reached the Tarīqah and the Haqīqah (reality). This is why there is no need whatsoever for us to perform salāh, keep fast, perform hajj, pay zakāh and so on." Allāh forbid, Allāh forbid – this is a clear deviation and misguidance.

All Paths Except The Path of Rasūlullāh Are Closed

Hadrat Junayd Baghdādī *rahimahullāh* said that all paths to Allāh *taʿālā* are closed to the creation, but the path of Rasūlullāh *sallallāhu ʿalayhi wa sallam* is open. Thus, the one who treads this path will reach Allāh *taʿālā*.

Hadrat Abul Hasan Bārausī *quddisa sirruhu* said: "Purity of the heart and expansion of the chest are only realized when a believer follows the Sunnah and abstains from bidʿat."

Hadrat Shaykh Abū Saʿīd Qalūlī *rahimahullāh* said: "If a person makes claims to internal spiritual conditions while his condition has transgressed the limits of the Sharīʿah, then never go near such a person and abstain from his company."

Hadrat Imām Husayn *radiyallāhu ʿanhu* said: "I prefer fulfilling a single need of a believer to sitting in iʿtikāf for 70 years." One should therefore rectify one's intention in all matters. In other words, the pleasure of Allāh *taʿālā* must be the objective in every deed and action, and there must be no adulteration of the self in it. This is because desires of the self destroy good deeds. A Hadīth states:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Deeds are judged by intentions.[1]

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[1] *Sahīh al-Bukhārī* (1).

Intention For Worldly Actions

Whatever worldly work you do should also be done with the intention of your betterment in the Hereafter. Keep your heart refreshed on the intention to do good deeds all the time.

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ

The intention of a believer is better than his action.

Embellish yourself with piety and righteousness. In other words, your actions should be on determination and keep away from concessions as far as possible. This is because preference to piety conveys a pious person to lofty levels, and confers him with the highest level of purity. Allāh *taʿālā* says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللهِ أَتْقَاكُمْ

The noblest of you in Allāh's sight is the one who is most righteous.[1]

Balance in The Postures of Salāh

Shaykh al-Islam Burhān ad-Dīn *rahimahullāh* said that if a person does not carry out the different postures of salāh in a methodical and balanced manner would do well to repeat his salāh.

قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ حَفِظَ عَلَى اللهِ الصَّلٰوةَ بِقِيَامِهَا وَرُكُوْعِهَا وَسُجُوْدِهَا حَرَّمَ اللهُ تَعَالٰى جَسَدَهُ عَلَى النَّارِ.

Rasūlullāh sallallāhu ʿalayhi wa sallam said: The one who performs salāh solely for Allāh and fulfils the standing, bowing and prostrating postures properly, then Allāh taʿālā shall make his body forbidden to the Hell-fire.

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[1] Sūrah al-Hujurāt, 49: 13.

It is from among the pillars of salāh to pause between the different postures – in the rukūʿ, between the two sajdahs and so on. When a person performs salāh with presence of heart, his salāh becomes a means for his forgiveness. Taking a rest between the two sajdahs refers to reading the dhikr which is prescribed for this posture.

Dear friend! The reality of salāh is similar to that of man. For example, a man is considered beautiful and faultless when all his body parts – eyes, ears, tongue, nose, hands, legs, etc. – are normal and functioning normally. In the same way, a salāh is complete, sound and faultless when all its pillars and injunctions are fulfilled in accordance with what was taught by Rasūlullāh *sallallāhu ʿalayhi wa sallam*. It is essential for the one who wants to be successful to disallow laziness and lethargy in salāh, and to perform it with submission and servitude while fulfilling its etiquette so that his salāh (as described above) may bring about his forgiveness, and strengthen the foundation of his īmān.[1]

Abstain From Things Which Disturb Humility in Salāh

It is related that Abū Jahm ibn Hudhayfah *radiyallāhu ʿanhu* presented a black garment with white lines to Rasūlullāh *sallallāhu ʿalayhi wa sallam* as a gift. Rasūlullāh *sallallāhu ʿalayhi wa sallam* wore it and performed salāh. When he completed his salāh, he removed it and said: "O ʿĀ'ishah! Return this garment to Abū Jahm. When my eyes fell on this garment while I was in salāh, it almost diverted me away from Allāh *taʿālā*."

Note: We have to be extremely cautious in this regard and stop our heart from thoughts of anything apart

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[1] *Maqāsid as-Sālikīn*, p. 46.

from Allāh *taʿālā*. This is from among the obligations for the one treading this path. Inspiration is from Allāh *taʿālā* alone. (compiler)

Love For Rasūlullāh *sallallāhu ʿalayhi wa sallam*

Every such fortunate person who is immersed in his love for Rasūlullāh *sallallāhu ʿalayhi wa sallam* and is firm in following and emulating him is in fact receiving direct blessings from him. And he becomes close and accepted in Allāh's court by virtue of these blessings. This is because love for Rasūlullāh *sallallāhu ʿalayhi wa sallam* is really love for Allāh *taʿālā*. One of the signs of love for Rasūlullāh *sallallāhu ʿalayhi wa sallam* is to constantly convey durūd and salutations to him with absolute humility and devotion. The more love and devotion there is in this durūd the more blessings one receives from Rasūlullāh's spirituality, and the more eligible he becomes for Allāh's blessings and mercy.

It is stated in *al-Masābīh* that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Allāh *taʿālā* sends ten mercies to the one who sends one durūd to me."

Hadrat Abū Hurayrah *radiyallāhu ʿanhu* narrates that when a believer sends salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*, Allāh *taʿālā* appoints an angel so that he would present himself immediately at the blessed grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and say: "O Rasūlullāh! Such and such person who is the son of such and such person has sent one salutation to you." Rasūlullāh *sallallāhu ʿalayhi wa sallam* replies with immense joy and happiness: "If he has sent one salutation to me, convey ten salutations to him on my behalf."

It is therefore a most joyous occasion when your salutation is conveyed to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. And it is a most fortunate and auspicious

time when you are remembered by Rasūlullāh *sallallāhu ʿalayhi wa sallam* and he replies to you.

A Bee Invites The Sahābah

Rasūlullāh *sallallāhu ʿalayhi wa sallam* was going out on jihād on one occasion. A group of Sahābah *radiyallāhu ʿanhum* was with him. He went into a tent and asked for food. There was only one barley bread. When it was presented to him, he said: "Bring some curry for it." Those who were present said that there was nothing else.

Incidentally a bee was hovering above the heads of the Sahābah *radiyallāhu ʿanhum* and buzzing loudly. The Sahābah *radiyallāhu ʿanhum* asked: "O Rasūlullāh! Why is this bee making such a din?" He replied: "It is saying: 'We – the swarm of bees – are restless and agitated over the fact that the Sahābah *radiyallāhu ʿanhum* have to eat bread without any curry. We have prepared some honey in the next mountain but do not have the strength to bring it. Instruct someone to go and bring it." Hadrat ʿAlī *radiyallāhu ʿanhu* got up, took Rasūlullāh's wooden bowl and followed the bee towards the mountain. The bee went into a cave and Hadrat ʿAlī *radiyallāhu ʿanhu* followed it inside. He noticed some very clear and pure honey which he took and presented it to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He then distributed it among his companions. Despite this, the bee was still buzzing loudly. When the Sahābah *radiyallāhu ʿanhum* asked the reason, Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "It is conversing with me. I asked it what its food is and it replied: 'O Messenger of Allāh! We eat bitter flowers and tasteless leaves in this mountainous and deserted place.' I asked: 'If your food is so bitter and tasteless, how is it possible for you to produce so sweet and clear honey?' It replied: 'O Messenger of Allāh! We have a leader and chief to whom we are all subservient. When we suck

the nectar from the flowers, our chief opens its mouth to send salutations to you. We all join our chief in doing this and we send salutations to you. Through the blessings of the salutations, those bitter flowers and tasteless leaves become sweet the moment they go down our throats. The honey then becomes extremely clear and pure. It is through the blessings of these salutations that a cure for the pains of people is to be found in honey.'"[1]

Note: Just think! When honey bees read durūd sharīf with sincerity and devotion, the bitterness of their food is changed into sweetness. Thus, if a believer conveys the gift of durūd and salutations to the soul of Rasūlullāh *sallallāhu ʿalayhi wa sallam* with love and devotion, it is hoped that all his sins will be changed to good deeds. And through the durūd sharīf, the person will become close to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and gain proximity to Allāh *taʿālā*. We therefore make a special duʿā' to Allāh *taʿālā* to inspire us to send abundant salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam* and to confer us with His proximity and acceptance. Āmīn. (compiler)

Statements From The Second Maqsad
Purifying The Self

My dear friend, you should know that divine decree has entrapped the soul in the dense body, and cast the nest-less bird into a constricted and dark cage. Its objective is to purify and clean this speck of soil through striving. And to make it glitter and splendorous through acts of obedience and worship accompanied by eternal focus and attention. This is done so that the person can become a true manifestation of the following verse:

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[1] *Maqāsid as-Sālikīn*, p. 68.

اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً

I am going to appoint My vicegerent on earth.[1]

And he becomes eligible for the following merit:

فَادْخُلِيْ فِيْ عِبَادِيْ وَادْخُلِيْ جَنَّتِيْ

Join, then, My servants. And enter My paradise.[2]

It has always been the norm of Allāh *taʿālā* not to show the path of righteousness without spiritual striving and toiling. He does not open the doors of spiritual victory without striving and worship. Allāh *taʿālā* says in this regard:

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

Those who strove in Our cause – We shall show them Our paths.[3]

<u>An item of value cannot be acquired without striving</u>

The erudite scholars categorically state that something which is valuable cannot be acquired without striving and grief. It is also a fact that it is only the valiant ones who can bear the burden of pain and hardship, and that this difficulty cannot be solved by customary obedience and superficial worship. It requires absolute submission, courage and resoluteness. One will have to cleanse and purify his human filth through spiritual striving and good deeds. This is because Allāh *taʿālā* restricted the promise of seeing Him to good deeds.

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[1] Sūrah al-Baqarah, 2: 30.
[2] Sūrah al-Fajr, 89: 29-30.
[3] Sūrah al-ʿAnkabūt, 29: 69.

فَمَنْ كَانَ يَرْجُوْا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَّلَا يُشْرِكْ بِعِبَادَتِ رَبِّهِ اَحَدًا

Whoever hopes to meet his Sustainer should do righteous deeds and should not ascribe anyone as a partner in the worship of his Sustainer.[1]

It is essential for an intelligent person to never relax from the worship of his Allāh. After all, man's acquisition of greatness and loftiness is confined solely to fulfilling the essentials of servitude to Allāh *taʿālā*. If a person is lacking in his servitude, and hands over the reins of his choice to his self and to Shayṯān, he will be worse than cattle and animals. Allāh *taʿālā* says in this regard:

اُولٰئِكَ كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ اُولٰئِكَ هُمُ الْغٰفِلُوْنَ

They are like animals. In fact, they are farther astray. It is they who are heedless.[2]

The virtue of tahajjud

قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَانِ فِيْ جَوْفِ الَّلَيْلِ خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيْهَا.

Rasūlullāh ṯallallāhu ʿalayhi wa sallam said: Two rakʿats of ṯalāh in the middle of the night are better than the world and whatever it contains.

A Ḥadīth states that Rasūlullāh *ṯallallāhu ʿalayhi wa sallam* said: The person who performs tahajjud ṯalāh shall enter Paradise with me. He will intercede on

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[1] Sūrah al-Kahf, 18: 110.
[2] Sūrah al-Aʿrāf, 7: 179.

behalf of 1 000 people on the day of Resurrection. When he gets up from his grave, his face will be brighter than the sun.

Someone saw Hadrat Khwājah Junayd Baghdādī *rahimahullāh* in a dream after the latter's death and asked him: "How did Allāh *taʿālā* treat you?" He replied: "None of all those acts of worship was of any avail to me except the two rakʿats which I used to perform in the middle of the night."[1]

The greatness of duʿā'

A Hadīth states:

ليس أكرم على الله من الدعاء

There is nothing greater than duʿā' in the sight of Allāh taʿālā.

However, it is essential for man to observe the etiquette and prerequisites of duʿā' so that it is accepted quickly.

An authentic Hadīth states that Allāh *taʿālā* is endowed with all attributes of bashfulness, virtue and kindness. When a person raises his hands in duʿā' before Allāh *taʿālā*, He feels ashamed to let him go with his hands empty of virtue and kindness. Thus, there is nothing greater than duʿā' in the sight of Allāh *taʿālā*.

Etiquette of duʿā'

(1) You should know that the most perfect etiquette for duʿā' is presence of the heart for repentance and seeking forgiveness with devotion.

(2) A person must eat food which was obtained from halāl earnings, his clothing must be pure, he must be in a state of wudū', he must face in the direction of the

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[1] *Maqāsid as-Sālikīn*, p. 79.

qiblah, he must raise both his hands, and he must be sitting as he sits in salāh.

(3) He must not be hasty in duʿā'. Allāh *taʿālā* says:

ادعوني استجب لكم

Call to Me so that I may respond to your call.[1]

He must not lose hope. If he does not see the effect of the acceptance of his duʿā' in this world, Allāh *taʿālā* will bestow him with special treasures of rewards in the Hereafter.

Once a person completes his duʿā', he must become occupied in internal actions, i.e. remembrance of Allāh *taʿālā* and contemplation. This is because pious times must be occupied in pious works, and the best pious work is Allāh's remembrance.[2]

The sign of a Sufi master

The sign of a Sufi master is that he considers every human to be better than himself, and himself to be the worst human. He considers his self to be most despicable and contemptible. If a beggar, needy person, poor person or broken-hearted comes to his door, he does not refuse him as per the instruction of the Qur'ān:

وَاَمَّا السَّآئِلَ فَلَا تَنْهَرْ

As for the beggar, do not drive him away.[3]

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[1] Sūrah al-Mu'min, 40: 60.

[2] *Maqāsid as-Sālikīn*, p. 79.

[3] Sūrah ad-Duhā, 93: 10.

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As far as possible, he does not allow the person to leave his door empty-handed. This is because there is no good quality which surpasses the quality of generosity.

Hadrat ʿĪsā *ʿalayhis salām* said: "When a person sends a beggar empty-handed from his door, the angels do not go to his house for one week."

Whatever charities the Sufi master gives for Allāh's sake, he gives with an open heart and a smiling face. He does not allow displeasure and harshness to creep into him.[1]

The benefit of Qur'ān recitation

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

من أراد أن يتكلم مع الله تعالى فليقرأ القرآن

The person who wishes to converse with Allāh taʿālā must read the Qur'ān.

Those sections of the Qur'ān which were recited without concentration must be considered to be unread, and he must read them again. If the person is an ʿālim, he must ponder and reflect over the meanings of the Qur'ān.

Allāh *taʿālā* says:

اِنَّ فِيْ ذٰلِكَ لَذِكْرٰى لِمَنْ كَانَ لَهٗ قَلْبٌ اَوْ اَلْقَى السَّمْعَ وَهُوَ شَهِيْدٌ.

In this there is a [time of] contemplation for him who has a heart or who listens attentively.[2]

Surely there is admonition in reading the Qur'ān and listening to it for the one who has purified his self from the filth of human motives through striving, spiritual exercises and following Rasūlullāh *sallallāhu ʿalayhi*

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[1] *Maqāsid as-Sālikīn*, p. 94.

[2] Sūrah Qāf, 50: 37.

wa sallam, and from listening to its recitation with attentiveness.

Note: Glory to Allāh! Look at how well he expounded on the heart which accepts admonition. This is a quality which is one of the main attributes of the Ahlullāh. I consider this heart to be the truly pure heart. We make duʿā' to Allāh *taʿālā* to bless us with a heart regarding which He says in the Qur'ān:

يَوْمَ لَا يَنْفَعُ مَالٌ وَّلَا بَنُوْنَ. إِلَّا مَنْ أَتَى اللهَ بِقَلْبٍ سَلِيْمٍ.

The day when neither wealth nor children will be of any use. Except he who comes to Allāh with a pure heart.[1]

The difference between the recitation of the masses and the elite

Dear friend! All types of people recite the Qur'ān. However, there is a difference between the recitation of those who read it externally and those who read it internally. Allāh *taʿālā* exposes Qur'ānic effulgence and mysteries only when a person's heart is pure from selfish greed, desires and human attributes. The beautiful countenance of the Qur'ān reflects itself on the person whose heart is pure and clean from the negligence and darkness of all apart from Allāh *taʿālā*.

Everything has an outer form and a reality. Listen! Those who concentrate on the external will benefit only from the sound and words of the Qur'ān. They acquire religious happiness and good ranks of the Hereafter. However, their hearts do not have that level of aptitude through which they could receive the effulgence of the Qur'ān. The people of the heart benefit from its reality and they perfume the core of their lives through the fragrance of the meanings of the Qur'ān. In fact, those who have illuminated hearts and are internally pure,

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[1] Sūrah ash-Shuʿarā', 26: 88-89.

every letter of the Qur'ān opens the secret of its meanings and mysteries, and it is a reflection of Allāh's beautiful countenance for them.

A poet says:

> The nation which has obliterated itself in Allāh *taʿālā* has come out of mere letters and fathomed the meanings.

It is related in the Ahādīth that when Hadrat Mūsā *ʿalayhis salām* used to return after having conversed with Allāh *taʿālā* and listened to His speech, he used to flee from people and insert his fingers in his ears so that he does not hear the speech of people. At such a time, the speech of people appeared worse than the braying of a donkey to him.

Note: How can the speech of humans ever compare with the speech of Allāh *taʿālā*!?

Dear friends! The speech of Allāh *taʿālā* is the best, and it is superior to all the other heavenly-revealed Books. Thus, when you read it and listen to it, it is essential for you to separate yourself from all apart from Allāh *taʿālā*. Place cotton wool in your ears so that you do not have to hear the speech of people. Turn your heart in one direction, immerse yourself to such an extent in the divine speech of Allāh *taʿālā* that you become unaware of all that is around you. In this way, the veils will be removed and you will progress in your proximity to Allāh *taʿālā*.[1]

What type of obedience distances a person from Allāh *taʿālā*

People asked Hadrat Imām Jaʿfar Sādiq *radiyallāhu ʿanhu*: "What is that obedience which distances a person from Allāh *taʿālā* and what is that disobedience

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[1] *Maqāsid as-Sālikīn*, p. 105.

which takes a person closer to Allāh *taʿālā*?" He replied: "The obedience which commences with sincerity and devotion but ends with ostentation and egotism causes a servant to be distanced from Allāh *taʿālā*. This is similar to Shaytān. Look at his worship and obedience in the beginning! However, towards the end, selfishness and egotism crept into him. Consequently, not only did all his good become spoilt. Rather, the necklace of curse fell on his neck for ever and ever. As for the act of disobedience which is terrifying in the beginning but ends with apology and repentance, takes a servant closer to Allāh's court. This is similar to how after Hadrat Ādam *ʿalayhis salām* made a judgemental error, he repented and sought Allāh's forgiveness. Consequently, he was crowned with acceptance in Allāh's court and was conferred with His vicegerency."

This is why the elders of Dīn said: "A sin which is accompanied by an apology is better than that act of obedience which is done with pride and haughtiness. This is because when a servant turns to Allāh *taʿālā* with absolute shame, servitude and compliance, Allāh *taʿālā* looks at him with pardon and forgiveness.

Who is the greatest ʿālim?

Some people posed the following question to a pious elder: "Who is the greatest ʿālim in the world?" He replied: "The sinner who fears Allāh *taʿālā*." They asked him again: "Who is the most ignorant person?" He replied: "The obedient one who is proud."

Note: Glory to Allāh! This is a great point of cognition. May Allāh *taʿālā* also give us a share of it. Āmīn. (compiler)

Statements From The Third Maqsad

The blessings of dhikr

1. When a person commences dhikr, his heart presents itself before Allāh *taʿālā*. He then reaches a stage whereby he sees Allāh *taʿālā* with the eyes of his heart.

2. Through the blessings of dhikr, Allāh *taʿālā* keeps the person away from sin.

3. When he engages in excessive dhikr, the honour of Allāh's friendship establishes itself firmly in his heart.

4. When a person departs from this world while he is in Allāh's dhikr, then Allāh *taʿālā* causes dhikr to become his solace in his grave.

5. Allāh *taʿālā* remembers the one who remembers Him.

A Hadīth states that Allāh *taʿālā* said: I conferred on My servant something which if I were to confer to Jibraʾīl and Mīkāʾīl, it would have been a very great bounty in their favour. It is:

فَاذْكُرُوْنِيْ اَذْكُرْكُمْ

Remember Me and I will remember you.[1]

It is related that Allāh *taʿālā* sent revelation to Hadrat Mūsā *ʿalayhis salām* saying: "O Mūsā! Tell the sinners of your ummat to engage in excessive remembrance of Me. I have imposed pardon on Myself that I will remember those who remember Me."

Can there be a greater fortune than Allāh *taʿālā* blessing a person who engages in His remembrance with His own remembrance!? On the other hand, can there be a worse misfortune than a person depriving

[1] Sūrah al-Baqarah, 2: 152.

himself of these bounties despite having the capability of reaching those lofty levels and ranks!?

A Hadīth states that there will be no worse regret on the day of Resurrection than those moments in this world which were spent devoid of Allāh's remembrance.[1]

The virtue of dhikr

Dear friends! The greatest deed in Allāh's court and the easiest way of reaching Him is dhikr. Thus, the Sufis of every level unanimously state that the one seeking Allāh *taʿālā* must commence with the dhikr of Allāh *taʿālā*, and that it is harām for him to occupy himself in anything else.

Negligence in Allāh's remembrance

Remember! It is most unintelligent to occupy your life in futile activities and to be unmindful of Allāh's remembrance. It is neither the work of a conscientious person nor of an intelligent man to throw away the pearls which are in his hand and pick up the rubbish from the ground. It is essential for every intelligent person to keep his heart – which is of a very lofty rank and the place in which Allāh *taʿālā* settles – clean and pure so that the matchless King may descend into it and display to him His countenance of eternal happiness and good fortune.

Note: Glory to Allāh! He has directed us to a most profitable transaction. It ought to be written in gold. I make an earnest duʿā' to Allāh *taʿālā* to enable us to make our hearts into true and genuine hearts. Āmīn. (compiler)

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[1] *Maqāsid as-Sālikīn*, p. 144.

The effect of obtaining permission for dhikr from a walī of Allāh

The best and most appropriate thing with regard to dhikr is to obtain permission from an erudite walī of Allāh *taʿālā* so that the effects of dhikr are manifested very quickly. For example, a tree which is planted by a gardener, grafted by him, and taken care of by him will produce most exquisite and sweet fruit. It will be appreciated by the kings. On the other hand, a tree which grows on its own – although it will produce fruit – they will not be as tasty and delicious. The same can be said of the effect of obtaining permission from the Sufi masters.[1]

Note: Glory to Allāh! What a beautiful explanation! May Allāh *taʿālā* reward him. (compiler)

A person who asks Allāh *taʿālā* for something which is not in line with the truth is a man of no courage. If he was a man of real courage, he will turn his face away from both worlds and focus solely on Allāh *taʿālā*, and occupy himself in the dhikr of the kalimah tayyibah.

A poet says:

> Those who are the true lovers of Allāh *taʿālā* sacrifice their lives and souls for *Lā Ilāha Illallāh*. The most superior and best treasure of Allāh *taʿālā* is the kalimah tayyibah – *Lā Ilāha Illallāh*.[2]

Statements From The Fourth Maqsad

Fundamental knowledge is the one which increases the intellect of the Hereafter

Dear friend! Fundamental knowledge is the one which increases the light of the intellect of the Hereafter. Intellect of the Hereafter means that it directs a person

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[1] *Maqāsid as-Sālikīn*, p. 164.

[2] Ibid. p. 167.

towards Allāh *taʿālā* and it aids him in works of the Hereafter and the paths which are designed for seeking Allāh *taʿālā*. Furthermore, it is a provision for the seekers of the Tarīqah and those treading the path in search of the reality. In other words, through the blessing of this knowledge they are embellished with the garment of action, they are not tainted by the attractions of this world, they spend all their time in Allāh's worship and seeking His pleasure, they are – based on the attributes of Allāh *taʿālā* – affectionate and merciful towards others, and convey Dīnī benefit to people solely for Allāh's sake.

A true ʿālim is a deputy of Rasūlullāh *sallallāhu ʿalayhi wa sallam*

A genuine and pure-hearted ʿālim of this nature is the one who conveys blessings to both worlds, shows the straight path, is the heir of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and the accepted servant of Allāh *taʿālā*. His blessings illuminate an entire world and gives it light. His guidance removes an entire world from the darkness of ignorance and conveys it to the level of perfection. He develops the honour and acceptance of people, and the garment of good fortune which he wore manifests itself. The following statement is a glad tiding in his favour:

نوم العالم عبادة

The sleep of an ʿālim is an act of worship.

His tongue is the key to the doors of success. His speech is an embodiment of blessings.

A poet says:

> Real knowledge is the one which gives life,
> and causes a person to remain eternal.

A qualified and religious ʿālim as described above is eligible to become a leader of the people and to illuminate the people of the world with the light of guidance.

On the other hand, a person who makes knowledge a means to earn of this world, seeks rank, status and authority, is desirous of honour and acceptance from people, is occupied by day and night in desires of the self, is subservient to his self and to Shayṯān, who cannot tolerate Allāh's orders and prohibitions, does not purify his heart of greed, vain desires and other evil qualities, is not devoted to good deeds and obedience to Allāh *taʿālā* – then such a person may certainly have the outer form of knowledge but not its reality. Allāh *taʿālā* says in the Qur'ān:

اَلَّذِيْنَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوْهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ اَسْفَارًا

The similitude of those upon whom the burden of the Taurāh was laid, then did not bear it, is like that of an ass bearing a load of books on its back.[1]

Practical worship is of two types

The actions of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* are of two types:

(1) External worship. This is connected to the external parts of the body. External worship reaches the people.

(2) Internal worship. This refers to cleansing the self of base characteristics and purifying the heart of all apart from Allāh *taʿālā*. This type of worship is conferred to the very special people of Allāh *taʿālā*.

The person who is destined for eternal success strives earnestly in both types of worship. He makes knowledge coupled with action his imām, and he

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[1] Sūrah al-Jumuʿah, 62: 5.

combines the internal with the external. Knowledge with action is the fountainhead of thousands of pious servants. Ignorance is the minefield of all deviation and wretchedness. Knowledge takes strength from the intellect of the Hereafter and the farsightedness of Dīn, causes weakness to ignorance, removes a man from defectiveness and conveys him to perfection. It extracts him from the rank of the masses and confers to him the distinguished position of the elite.

خير الدنيا والآخرة مع العلم، وشر الدنيا والآخرة مع الجهل

The best of this world and the Hereafter is by virtue of knowledge. The worst of this world and the Hereafter is because of ignorance.

Time, the heart and life are the capital funds of man

Hadrat Khwājah ʿAbd Ansārī *quddisa sirruhu* said: Time, your heart and your life are your capital funds. If your capital wealth is wasted and spent in the wrong places, how will you accrue profits? Thus, do not allow this capital to be wasted and destroyed. If you do, you will become bankrupt and empty-handed. Every person can acquire priceless possessions at every breath he takes, and he can obtain the key to the eternal treasures of good fortune.[1]

The effect of companionship

This treasure cannot be acquired without the companionship of the Ahlullāh. This is because their companionship has such an effect that it confers a person with the honour of Allāh's friendship and removes human impurities and the blackness of the self. When Allāh's blessings descend on the Ahlullāh, then all who are present in that assembly receive a share of it according to their individual affiliation. A

[1] *Maqāsid as-Sālikīn*, p. 186.

similitude of this is of oil which gets the company of flowers. All their fragrance is absorbed by the oil and it becomes like them. The same can be said of the companionship of the Ahlullāh. Their blessings perfume the core of those who are seated near them, and change their evil qualities to good qualities.

A Hadīth states that a good companion is like a perfumer. Even if the perfumer does not give you any of his perfume, a portion of it certainly comes to you and invigorates your mind. The same can be said of the company of evil people. Like the bellows of an ironmonger. If a person's hands, legs, clothes, etc. do not get burnt by his fire, he will certainly be affected by its smoke.

The one who seeks the internal blessings of the Auliyā' will receive an amount relative to his conviction in the walī and the extent of his recognition of the walī's cognition and piety.

A poet says:

> Say to the one who desires Allāh's companionship to go and sit in the company of the Auliyā'. Sitting in the company of Allāh's accepted servants is a panacea. In fact, their mere gaze surpasses a panacea. When you distant yourself from the company of the Auliyā', you are actually distancing yourself from Allāh *taʿālā.*[1]

Every person possesses spiritual capability

Dear friend! Know with absolute certainty and conviction that every human has been conferred with the capability of acquiring this treasure, and that all these excellences have been bestowed on every member

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[1] *Maqāsid as-Sālikīn*, p. 197.

of the human race. This is similar to how green leaves, colourful flowers and sweet and sour fruits are concealed in every seed. When this seed is planted into the ground, irrigated and taken care of until it reaches its stage of perfection, then whatever is its speciality will manifest itself. In the same way, every speciality is placed in the core of man. When a person strives in spiritual exercises and various forms of dhikr, his fundamental jewel displays itself and whatever capabilities were concealed within him are manifested. The speciality which we are referring to is when he leaves animalistic qualities and reaches angelic qualities. And even more than that, he becomes a manifestation of Allāh's being and His attributes.

Thus, if man is not a manifestation of his speciality, then in reality he is not a human even though he may appear to be a human outwardly. He will be like a piece of steel which is completely rusted – it is of no use to anyone. Obviously, there is no consideration whatsoever for a useless item.

Thus, you should come to this realization, recognize the value of this treasure, and try to lift the veil of heedlessness. No breath of yours should pass without the remembrance of Allāh *taʿālā*. All the Prophets *ʿalayhimus salām* were commissioned with the sole purpose of showing the path of Allāh *taʿālā* to people, removing them from the veil of heedlessness, and making them desirous of Allāh's unique beauty. The worst and most destructive of all works is that of heedlessness and negligence. The worst type of bankruptcy is that of futility and laziness. It deprives man from earning success of the Hereafter and keeps him unmindful of Allāh's remembrance.

Dear friend! It is the work of a courageous person to shut the doors of dangers, to subjugate and submit one's self before Allāh *taʿālā*, and to have presence of

heart in all acts of worship and those which do not entail worship. All the divinely revealed Books, Ahādīth of the Prophets *ʿalayhimus salām*, statements of the Auliyā' and speeches of the Sufi masters bear testimony to this. Thus, it is essential for man to remain occupied in Allāh's servitude and worship at every moment, and not to be unmindful of this pure court [of Allāh's remembrance] for a single second.

The greatest boon is preoccupation with Allāh *taʿālā*

Hadrat Abū Saʿīd Kharrāz *quddisa sirruhu* said: Do not spend a single moment of your valuable time for anything apart from the thing which is most beloved to you. And the most beloved thing for a servant is preoccupation with Allāh *taʿālā*.

Note: Glory to Allāh! Look at how he explains the importance of Allāh's remembrance! It is worthy of being carved in our hearts. Inspiration is from Allāh *taʿālā*. (compiler)

A Sufi master rightly said: When a person remains at Allāh's door all the time – i.e. he is present with his heart before Allāh *taʿālā* – then he reaches such a rank that Allāh *taʿālā,* through His perfect affection and kindness, seats him in His lap.

The following is stated in the *Mathnawī*:

> Just one word of advice is sufficient for you for both worlds. That is, do not take a single breath without Allāh's remembrance. If you safeguard these few breaths, Allāh *taʿālā* will convey you to kingship by virtue of your safeguarding them.

Differentiating between a person of high courage and one of low courage

A Sufi master who was a leader in the field of the Tarīqah said: I saw two men in Makkah Mukarramah.

One of them had a very low courage while the other was very courageous. The one of low esteem was holding on to the chain of the Kaʿbah yet he was heedless of Allāh *taʿālā* in such a holy place and meritorious time. He was desirous of all other than Allāh *taʿālā*. As for the courageous person, he was a young man whom I saw in the market of Minā. He was doing a business of 50 000 gold coins, yet his heart was not unmindful of Allāh's remembrance for a single moment.

The following verse most certainly refers to people like him:

رِجَالٌ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللهِ

Men whom neither trade nor sale can divert from the remembrance of Allāh.[1]

However, full effort is required for the realization of this affiliation. External occupations must not hamper your internal focus. The strength of this affiliation must be such that the seeker's external self is with people, while his internal self is firmly attached to Allāh *taʿālā*. This can only be acquired if he remains alert and vigilant at every moment, is aware of Allāh's presence all the time, is fully cautious in this regard to the extent that the house of his Beloved (the heart) is not tainted by thoughts of others, and anyone apart from Allāh *taʿālā* must not even pass by the four walls of the heart. When a person remains focussed on Allāh *taʿālā* with his heart at every single moment and he acquires His path, then nothing of His court will be concealed from him. In fact, he will gain absolute proximity to Him.[2]

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[1] Sūrah an-Nūr, 24: 37.
[2] *Maqāṯid as-Sālikīn*, p. 236.

Statements From The Fifth Maqsad

If you have some courage like the brave ones, then remain firm in this path and develop even an iota of the pain of love. This is because the sweetness of divine pain and love is better than a thousand kingships. Even if a little worship is done with pain and love, it is superior to thousands of acts of obedience. Worship which is done without pain and love does not bring good results. The group which sought the objective [Allāh *taʿālā*] through ardent love learnt about the real objective [Allāh *taʿālā*] from this very path and eventually connected itself with Him very quickly. The reason for this is that the heat of love burns human attributes and densities of the self just as a physical fire burns dry grass and straw.

A dervish relates his own experience. He says: One night I had the honour of presenting myself in the pure court of Allāh *taʿālā*. That matchless and unique Being addressed me and said: "What gift did you bring to My court?" Some of my past good deeds crossed my mind. Then a silent thought addressed me saying: "O you poor fellow! This is the august and grand court of Allāh *taʿālā*. It is sufficient for you to merely come here with your wishes. From all your thoughts about Allāh *taʿālā*, the gift of this court is your calling in pain to Him and your pain-filled heart."

Note: This is why Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Servitude is a source of pride for me." (compiler)

I came across a book on the science of Sufism in which it was stated: An iota of action is better than 100 000 parts of knowledge, an iota of sincerity is better than 100 000 actions, an iota of love is better than 100 000 parts of sincerity, an iota of yearning is better than 100 000 parts of love, and an iota of pain is better than 100 000 parts of yearning. The fact of the matter is

that there is no better capital and treasure than pain and Allāh's love for the lovers of Allāh *taʿālā*. The person who does not have this pain and love can never know the joy of Allāh-recognition. Even if you carry out 100 000 acts of abstinence and worship without pain and love, you will not experience any joy and sweetness, and you will never ever realize your fundamental objective. (May Allāh *taʿālā* save us from deprivation. Āmīn.)

Dear friend! If you do not become a lover [of Allāh *taʿālā*], no type of servitude will find a way to Allāh *taʿālā*. It is this very love which removed the covering from the beloved's face and removed the veils of concealment. It is this very love which is a solace for the lives of the yearning ones. It is this very love which is the provision of the lovers, and a medication for the heart-pain of the tranquil ones. It is this very love which is the wound of the one in pain, and an ointment for the lives of the wounded ones. It is this very love which is the joy for those whose hearts are burnt, and the light for the aspirations of those who have no aspirations.

Glory to Allāh! What a delicious and high quality drink this love is! Just a single goblet intoxicates the lovers and conveys them to the fundamental objective [Allāh *taʿālā*].

This love is such a luminous light that it is the lamp of the assembly of the lovers, and the evening sun for the yearning ones.

This love is a most fragrant breeze which brings the message of the true beloved (Allāh *taʿālā*) and opens the closed bud of the heart.[1]

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[1] *Maqāṯid as-Sālikīn*, p. 247.

Note: Now observe – with presence of heart – the duʿā' and supplication of Hadrat Shaykh Diyā'ullāh Naqshbandī *rahimahullāh*. You yourself must make duʿā' that Allāh *taʿālā* accepts these duʿā's in our favour. Āmīn. (compiler)

Supplications

اَللّٰهُمَّ احْرِقْ عَوَارِضَ قَلْبِيْ بِنَارِ عِشْقِكَ وَتَزْدَدْ شَوْقِيْ إِلٰى جَمَالِكَ وَمَحَبَّتِكَ، وَنَوِّرْ قَلْبِيْ بِنُوْرِ مَعْرِفَتِكَ، وَاقْطَعْ حِجَابًا مِنْ بَيْنِيْ وَبَيْنِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

O Allāh! Burn the obstacles in my heart with the fire of Your love, and increase my yearning for Your beauty and love. Illuminate my heart with the light of Your recognition. Remove the barrier which exists between me and You. O You who are all mighty and generous.

I have no hope from my brothers of Ahl Safā except for the fact that they will make duʿā' in my favour, and that Allāh *taʿālā* will pardon the one who reads this book. Āmīn.

Demise

We could not obtain any information about the year of Hadrat Khwājah Diyā'ullāh's demise. According to the narration of his distinguished khalīfah, Hadrat Shāh Muhammad Āfāq, he passed away on 14 Rabīʿ al-Awwal. Unfortunately, the year of his demise is not mentioned. The year of Hadrat Shāh Muhammad Āfāq's birth is recorded as 1160 A.H. in *Ansāb Mujaddidīyyah*. If we assume Hadrat Shāh Muhammad Āfāq's age at the time of bayʿat to be 20 years, we can conclude that Hadrat Khwājah Diyā'ullāh Sāhib must have been alive until the year 1180 A.H. Evidence suggests that he passed away in Delhi. His body must have then been carried from Delhi to Sirhind and buried next to Khwājah Muhammad Zubayr

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rahimahullāh. However, there is no absolute testimony that he was buried in Sirhind. May Allāh *taʿālā* illuminate his resting place.[1]

Khulafā'

Not only do we not have any information about the lives of the murīds and khulafā' of Hadrat Khwājah Diyā'ullāh *rahimahullāh*, even their names are not available. Several biographies state that he was stationed in Delhi where he was inviting and instructing people. Before aligning himself to Hadrat Mirzā Mazhar Jānjānā Shahīd *rahimahullāh*, Hadrat Shāh Ghulām ʿAlī Dehlawī *rahimahullāh* presented himself before Hadrat Khwājah Diyā'ullāh *rahimahullāh* and benefited from his company. Similarly, another khalīfah of Mirzā Mazhar Jānjānā, Maulwī Qutb ad-Dīn, also acquired a strong affiliation from Khwājah Diyā'ullāh *rahimahullāh* before aligning himself with Hadrat Mazhar Sāhib *rahimahullāh*.[2]

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[1] *Maqāsid as-Sālikīn*, p. 14.

[2] Introduction to *Maqāsid as-Sālikīn*, p. 15.

Hadrat Shaykh Ghulām Yahyā Bihārī (d. 1180 A.H.)

Name And Lineage

His name is ʿAllāmah Ghulām Yahyā ibn Najm ad-Dīn Bārhwī Bihārī. He was from among the distinguished ʿulamā' in the sciences, logic and philosophy.

Birth

He was born in Bārh which is situated in Bihār, and grew up there.

Education And Training

He proceeded to Sandīlah for the acquisition of knowledge. He enrolled in Madrasah Mansūrīyyah and studied the prescribed texts under Maulānā Bābullāh Jaunpūrī *rahimahullāh*. He acquired the Sufi way under Shaykh Badr ʿĀlam Sādāmwī *rahimahullāh*. He then began teaching in Lucknow city. He wrote a detailed and extensive marginal note to *Mīr Zāhid* and titled it *Liwā' al-Hudā Fī al-Layl wa ad-Dujā*. The ʿulamā' unanimously accepted this work and even included it in the syllabus. He continued teaching and steering people for some time in Lucknow. He then proceeded to Delhi where he learnt the Chishtī way under Jānjānā ʿAlawī Dehlawī *rahimahullāh*. He remained with him for five years. He returned to Lucknow and settled down near Shaykh Pīr Muhammad Lucknowī near the masjid of Shaykh Mahmūd Qalandar.[1]

Merits And Virtues

Hadrat Shāh Ghulām ʿAlī Dehlawī *rahimahullāh* describes his merits and virtues in *Maqāmāt Mazharī*. They are quoted here.

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[1] *Nuzhatul Khawātir* (Urdu translation), vol. 6, p. 276.

By the will of Allāh *taʿālā* he was an intelligent ʿālim and an eloquent speaker. He possessed lofty attributes. He memorized the Qur'ān. He remained occupied in teaching the external sciences. He wrote useful marginal notes to books on the rational sciences. He was of sound disposition and extremely sharp-minded. He acquired the Qādirīyyah way from a shaykh of this lofty spiritual family. He remained occupied in internal dhikr and spiritual practices for several years. He spent his life as an independent person with patience and contentment. This enabled him to develop a high rank and status.

In The Service of Hadrat Mirzā Jānjānā

After hearing about the excellent qualities of Hadrat Mirzā Sāhib, his heart developed a yearning to leave Bihār, present himself at the court of Hadrat Mirzā Sāhib, acquire the honour of meeting him, and learn the Naqshbandī way from him. He devoted himself to acquiring the different stations of the Tarīqah.

Six months passed without his experiencing any spiritual condition. However, he was at the forefront in spiritual exercises. This is because the first inspiration from Allāh *taʿālā* is to engage in His remembrance. As for spiritual conditions and states, these are the fruits of constant preoccupation with Allāh *taʿālā* which will be realized at the appropriate time. If any of the conditions of the Sufis are not received in this world, they certainly manifest themselves in the Hereafter which is the abode of recompense.

A pious elder said:

التلذذ بالبكاء ثمن البكاء

Taking enjoyment from crying is the price of the crying.

Wise Statements

Divine wisdom enables some people to enjoy the ecstasies of dhikr while it confers the mysteries of knowledge to others. Yet others are given distinction by inspiration to engage in His remembrance and to obey Him. All three are accepted servants in Allāh's court. This is why the pious elders say:

مِنَّا مَنْ عَلِمَ وَمِنَّا مَنْ جَهِلَ

There are among us those who realized and those who did not.

Knowledge of the mysteries and realities, and a detailed witnessing of divine manifestations are very rare. In the same way, ignorance about the internal conditions is rare. The fundamental task is love and inspiration to acquire Allāh's pleasure.

اَللّٰهُمَّ وَفِّقْنَا لِمَا تُحِبُّ وَتَرْضٰى

O Allāh! Inspire us to do all that You love and which pleases You.

Through the grace of Allāh *taʿālā*, the states and conditions of the Sufi way began to come down to him. He acquired blessings in his company by spending five years with him, and realized the feelings of the Naqshbandī affiliation. He traversed the eternal path of Sufism until he experienced the manifestation of Allāh *taʿālā*. He received permission to teach the Sufi way to others, and returned to his home safe and successful. On his return, he experienced wide popularity among the people. Seekers began reverting to him. He paused his teaching of the external sciences and began studying the spiritual conditions and states. He would meditate on Allāh *taʿālā* in solitude.

His Rank in The Sight of Mirzā Mazhar Jānjānā

His shaykh of the Qādirī family fell ill. He focussed on removing his shaykh's illness, so it left his shaykh and came to him. He passed away because of it. This is why the pain and grief of this settled in the heart of Hadrat Mazhar *rahimahullāh*. He writes to a friend:

> I have no bandage for the injury which I have at the departure of Maulwī Ghulām Yahyā. The tragic incident of his death has caused a fire in my chest. The leaf has turned to water. To Allāh we belong and to His is our return. I can do nothing but exercise patience.

Maulwī Ghulām Yahyā wrote a book on the issue of Wahdat al-Wujūd and Wahdat ash-Shuhūd. Hadrat Mirzā Sāhib spoke highly of it when he read it. He wrote the following on one of its pages:

> We praise Allāh *taʿālā* and send salutations to His Messenger. The chief of erudite ʿulamā' and the one who combines the rational and traditional sciences – Sayyid Ghulām Yahyā *may Allāh taʿālā enable him to realize whatever he hopes for* – maintains an affiliation in the Sufi brotherhood with this insignificant one, i.e. Jānjānā. Acting under my suggestion, he wrote a short treatise and showed it to me. The fact of the matter is that despite its brevity it encompasses the entire subject. May Allāh *taʿālā* reward him with the best of rewards. However, there was no need to go to the pain of trying to reconcile the issue because this most certainly results in formalities. Nonetheless, it has a good intention, viz.

هي الإصلاح بين الفئتين العظيمتين رحم الله عبدا أنصف ولم يتسف.

Reconciling two major groups. May Allāh taʿālā shower His mercy on the one who was just and stopped injustice.

Peace on the one who follows guidance.

The writer (Shāh Ghulām ʿAlī) says: It is impossible to reconcile these two issues [Wahdat al-Wujūd and Wahdat ash-Shuhūd] because both are required in different situations. The fact of the matter is that there is no dispute between these two groups. If a person has traversed the Mujaddidīyyah way with knowledge and cognition, its meaning will be clear to him.[1]

Demise

He passed away in Dhū al-Qaʿdah 1180 A.H. in Lucknow and was buried near Shaykh Pīr Muhammad, as stated in *Bahr Zakhkhār*. May Allāh *taʿālā* illuminate his resting place.[2]

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[1] *Maqāmāt Mazharī*, p. 384.

[2] *Nuzhatul Khawāṯir* (Urdu translation), vol. 6, p. 276.

Hadrat Shāh Zuhūrullāh Hyderābādī (d. 1186 A.H.)

Merits And Virtues

His name is Shāh Zuhūrullāh. He was a resident of the eastern regions. He was an erudite scholar in the rational and traditional sciences, and an expert in the principles and subsidiary rulings. He was also very proficient in Sufism. He knew *Fusūs al-Hikam* and the *Mathnawī Sharīf* by heart. He was a murīd and khalīfah of Shāh Muhammad Sāhib Dehlawī *rahimahullāh*. The latter was a khalīfah of Shāh Muhammad Multānī *quddisa sirruhu*.

He came to Hyderabad, Dakkan at the time when Bahādur Dil Khān was the Nāzim of Hyderabad. He settled down in Chār Mīnār. The Nāzim had a lot of faith and confidence in him. He used to remain in his company most of the time, and request him for duʿā's. He used to accede to his requests. By virtue of his duʿā's, the Nāzim held a distinguished position among his peers and officers.

Note: It was the good fortune of the Nāzim that he used to present himself in the service of a great scholar like Hadrat Shāh Zuhūrullāh Sāhib *rahimahullāh* and experience success through his duʿā's and attention. Not only that, he even became eligible for the following statement of Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

نعم الأمير على باب الفقير

Glad tidings to the leader who presents himself at the door of a pauper.

We make duʿā' to Allāh *taʿālā* that the rulers and ministers of today get the inspiration to do this and to imbibe the bounties of this world and the Hereafter in this way. (compiler)

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Teaching And Lecturing

Students used to study the *Mathnawī* and other Sufi books under him. He used to explain the *Mathnawī* and intricate points of Sufism in such a simple and easy manner that the readers and the listeners used to benefit.

Note: It is the duty of the ʿulamā' to present the teachings of Dīn and the Ṯarīqah in a simple manner so that the masses and the elite – all sections of the community – may imbibe them and practise on them. (compiler)

He was of average height and weak-bodied. He used to sleep very little and eat little. His meal used to comprise of just a few morsels. Even after eating so little, he used to vomit it out after two hours. This is why he was extremely weak and thin. He didn't really have a body; he was more bones. There was hardly any flesh and blood on his body. He was very energetic in acts of worship and spiritual exercises.

Demise

He passed away on 7 Rajab 1186 A.H. He was buried near Chār Mīnār, Hyderabad. May Allāh *taʿālā* shower His mercy on him.[1]

[1] *Maḫbūb at-Tawārīkh*, vol. 1, p. 479.

Hadrat Shāh Ahlullāh Dehlawī (d. 1187 A.H.)

Name And Lineage

His name is Ahlullāh and his father's name is Hadrat Shāh 'Abd ar-Rahīm Sāhib Dehlawī *rahimahullāh*. He is the brother of Hadrat Shāh Walī Allāh Sāhib Dehlawī *rahimahullāh*.

Merits And Virtues

He was from among the Allāh-fearing 'ulamā' and righteous servants of Allāh *ta'ālā*. He acquired knowledge of Dīn from his brother, Hadrat Shāh Walī Sāhib Dehlawī *rahimahullāh*. He also studied medicine under him.

He wrote several useful and inspiring books. One of them is *Mukhtasar Hidāyah al-Fiqh Li al-Murghīnānī*. He starts this book as follows:

الحمد لله الذي فضل العَالِمِين على العَالَمِين

All praise is due to Allāh who gave superiority to the scholars over the worlds.

He also wrote a concise tafsīr of the Qur'ān which he starts as follows:

اَللّٰهُ اَصْلُهُ إِلٰهٌ لِلْمَعْبُوْدِ، وَهُوَ عَلَمٌ لِذَاتِهِ تَعَالٰى

The word Allāh is originally from Ilāh. It is used to refer to the one who is worshipped. It is a name for Allāh's Being.

Words of Advice

He wrote a small treatise titled *Chār Bāb*. I quote a most useful piece of advice from it:

Do whatever work you have to do. Acquire whatever science and skill that are needed to be acquired. You

may enthusiastically learn whatever craft and trade you wish. However, bear just one point in mind. That is, preference must be given to acquiring essential matters first. If after acquiring them you get an opportunity to acquire the additional skills, you may certainly do so. Let it not happen that in your quest for tomorrow you miss tomorrow itself. For example, from among the sciences which must be acquired, you must first study fiqh, Hadīth, tafsīr and medicine. After that, look at your capabilities and the time which is available to you. You may then occupy yourself in studying logic, philosophy and so on. The same rule must be applied to other sciences.

Note: Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* quoted this piece of advice in one of his writings and then commented as follows:

> Look at the importance which Hadrat Shāh Sāhib accorded to medicine. He listed it among the essential sciences. Just as he accorded preference to tafsir, Hadīth and fiqh, he accorded preference to medicine over philosophy and logic.

Hadrat Maulānā Shāh Ahlullāh Sāhib Dehlawī *rahimahullāh* writes further in *Chār Bāb*:

The Virtue of Reciting The Qur'ān

The recitation of the Qur'ān is a most excellent form of worship. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said that Allāh *taʿālā* gives ten rewards for each letter of the Qur'ān that is recited. Do not think that *Alif Lām Mīm* is one letter. Rather, *alif* is one letter, *lām* is one letter and *mīm* is one letter. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: Read the Qur'ān because it will intercede in favour of its reader on the day of Resurrection.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: It will be said to the reader of the Qur'ān on the day of Resurrection: Continue reading the Qur'ān in measured diction and continue ascending the levels of Paradise. Your abode will be at the point where your recitation ends.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: The recitation of the Qur'ān is superior to exalting Allāh *taʿālā*, glorifying Him, fasting and charity.

It is therefore the duty of every Muslim to make it a practice to read a portion of the Qur'ān daily with tajwīd. The Ahādīth contain many virtues in this regard. It will be better if a person can understand and fathom its meanings. If not, when he is reading the Qur'ān, he must be conscious of the fact that this is the speech of Allāh *taʿālā*. That its orders, prohibitions, and the stories which it contains are all true and correct; and that he believes and accepts them all.

Note: Just ponder! Look at the virtues of reading the Qur'ān as gauged from the above text. Hadrat Shāh Sāhib also clarified the point that reading the Qur'ān without understanding it is also beneficial and elicits rewards. Yes, if a person can read it with understanding then there can be no doubt about the virtues of this. (compiler)

Demise

He passed away in 1187 A.H. He was buried in Phalat, district Muzaffar Nagar, U.P. May Allāh *taʿālā* illuminate his resting place. Āmīn.[1]

All praise is due to Allāh *taʿālā* I had the opportunity of visiting his grave. (compiler)

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[1] *Nuzhatul Khawāṭir*.

Hadrat Maulānā Nūrullāh Budhānwī (d. 1187 A.H.)

Name And Lineage

His name is Maulānā Nūrullāh Budhānwī and his father's name is Muʿīn ad-Dīn Siddīqī.

Birth

He was born in Budhānah, district Muzaffar Nagar, U.P.

Education And Training

He was brought up in his hometown, Budhānah, and is listed among its senior 'ulamā'. He was given titles such as Muhaddith Kabīr. He became occupied in studies from a tender age. He travelled to Delhi for the acquisition of knowledge and took admission in the classes of Hadrat Shāh Walī Allāh Sāhib Muhaddith Dehlawī *rahimahullāh*. He benefited from Hadrat Shāh Sāhib's teaching and training, and his excellent company for a long period of time. He began to be considered among the senior scholars while his respected teacher was still alive. Hadrat Shāh ʿAbd al-ʿAzīz Muhaddith Dehlawī *rahimahullāh* studied the books of jurisprudence under him. Hadrat Shāh ʿAbd al-ʿAzīz *rahimahullāh* was his son-in-law.[1]

Hadrat Maulānā Shāh ʿAbd al-Hayy ibn Hibatullāh Budhānwī *rahimahullāh* (the companion of Hadrat Sayyid Ahmad Shahīd *rahimahullāh*) was the grandson of Maulānā Shāh Nūrullāh Budhānwī *rahimahullāh*.

Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* wrote the following with reference to him when conferring the decree of khilāfat to him. It is a clear proof of his high rank.

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[1] *Nuzhatul Khawātir*, vol. 6, p. 394.

وهو في ذلك يحسن صحبتي ويزداد كل حين في محبتي، وكان فيما أنشدته في سلف الزمان هذان البيتان:

لقد بلوتك في سلم وفي عتب، فما وجدتك إلا خالص الذهب
ولم تسم بنور الله إلا لأنه عما قليل تكون النور فارتقب

فها أنا أجيز أن يلقن الناس أشغال الصوفية كما لقتنه ويأخذ منهم البيعة كما أخذتها منه ويلبس الخرقة الصوفية لمن وجده أهلا لها كما ألبسته إياها. يده في ذلك يدي، لسانه لساني، وقد نطق بمثل هذا مشائخي في حقي، وهذا سنة رسول الله في أمرائه وخلفائه حيث قال: طاعَتُهُم طاعتي.

Despite reaching these lofty ranks, he considers love for me to be the best, and is progressing in my love at every moment. Some time back I had composed a couplet with reference to him:

I tested you in times of goodness and when I reprimanded you. I found you to be pure gold in every situation. You were named Nūr (light) because you will soon become a light. You may wait for this [to come to you].

I now permit him to teach people the Sufi practices as I taught him, and to accept bayʿat from them as I accepted it from him. He may adorn the garment of the Sufis to whomever he considers worthy of it just as I had adorned him with it. In this regard, his hand is my hand, and his tongue is my tongue. My mentors most certainly said similar things in my favour. This has been the Sunnah of Rasūlullāh sallallāhu ʿalayhi wa sallam

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with his governors and khulafā' when he said: Obedience to them entails obedience to me.[1]

Demise

He passed away around the year 1187 A.H. This is gauged from the letter of Shāh 'Abd al-'Azīz Dehlawī *rahimahullāh* which he had given to Hadrat Sayyid Abū Sa'īd ibn Muhammad Diyā' Hasanī Rāi Barelwī *rahimahullāh* on his return from hajj. It contained the news of Shaykh Nūrullāh's demise when Sayyid Sāhib had gone to the Haramayn in 1187 A.H. and returned to India in 1188 A.H.[2]

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[1] *Tafhīmāt Ilāhīyyah* of Hadrat Shāh Walī Allāh *rahimahullāh*. *Tadhkirah Muslihul Ummat*, p. 490, new edition.

[2] *Nuzhatul Khawātir*, vol. 6, p. 294.

Hadrat Shāh Muhammad ʿĀshiq Phaltī (d. 1187 A.H.)

Name And Lineage

His name is Muhammad ʿĀshiq and his father's name is ʿUbaydullāh ibn Muhammad Siddīqī Phaltī.

He was from among the senior Sufi masters. His lineage goes up to Hadrat Muhammad ibn Abī Bakr Siddīq *radiyallāhu ʿanhu* through 21 levels.

Education And Training

He was occupied in acquiring knowledge from a young age. He remained in the company of Hadrat Shāh Walī Allāh Dehlawī *rahimahullāh* (who was his cousin). He acquired knowledge and cognition from him, and accompanied him to the Haramayn Sharīfayn in 1143 A.H. where he was honoured with performing hajj and visiting the grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He also remained with Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* in benefiting from and studying under the senior scholars of the Haramayn Sharīfayn. Shaykh Abū Tāhir Muhammad ibn Ibrāhīm Kurdī Madanī *rahimahullāh* enjoyed a distinguished position among these scholars. Shāh Muhammad ʿĀshiq received permission from him.

Note: I recently received two volumes containing the letters of Hadrat Shāh Walī Allāh Muhaddith Dehlawī *rahimahullāh*. It contains many letters addressed to Hadrat Maulānā ʿĀshiq Phaltī *rahimahullāh*. On reading them, one learns of his capabilities and excellent qualities in the external and internal sciences. In fact, one is most impressed by them. May Allāh *taʿālā* illuminate us with the teachings, blessings and biographies of these luminaries. In fact, may Allāh *taʿālā* give us a share of them as well. Āmīn. (compiler)

Merits And Virtues

He surpassed the companions of Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* as regards his knowledge and cognition. In fact, he became a storehouse for the secrets of Hadrat Shāh Walī Allāh Sāhib *rahimahullāh*. In the permission which Shaykh Abū Tāhir *rahimahullāh* wrote in his favour, he wrote: "He is a reflection and an example of his (Shāh Walī Allāh's) excellences."

Hadrat Shāh Walī Allāh *rahimahullāh* addressed him as follows:

يحدثني نفسي بانك واصل – إلى نقطة قصواء وسط المراكز

وإنك في تيك البلاد مفخم – بكفيك يوما كل شيخ وناهر

My heart testifies to the fact that you reached the lofty centres of knowledge. You have become honoured in those cities, and everyone – big and small – is following you.

He says in another place:

وإن يك حقا ما علمت فإنه – سيلقي إليك الأمر لا بد سابغا

سيأتيك أمر لا يطاق بهاءه – إلى كل سر لا محالة بالغا

وثلج وبرد يجمعان شتاتكم – يزيحان هما في فوادك لاذعا

If my thoughts about you are correct, the matter will most certainly be realized by you. You will acquire that amount of light which the eyes would not be able to behold and every secret will be exposed. Through the expansion of your chest you will experience focus and concentration which will remove all worry from your heart.

Shāh Sāhib *rahimahullāh* had written in his appraisal of *Sharh Duʿā'-e-Iʿtisām*:

ليهنك ما اوفيت ذروة حقه – من الفحص والتفتيش والفهم والفكر

وبحثك عن طي العلوم ونشرها – ونظمك أصناف الجواهر والدر

وحفظك للرمز الخفي مكانه – وخوضك بحرا زاخرا أيما بحر

فلله ما أوتيت من حلل المنى – ولله ما أعطيت من عظم الفخر

Congratulations to you on reaching the lofty levels of knowledge, research and in-depth investigation. Congratulations to you on delving into the sciences and propagating them, and for arranging the jewels and pearls [of knowledge]. Also, congratulations to you for preserving the subtleties in their respective places, and for your diving into the copious oceans of knowledge. You realized these objectives solely through Allāh taʿālā. The laudable gifts [of knowledge] were also conferred to you solely by Allāh taʿālā.

Shāh ʿAbd al-ʿAzīz *rahimahullāh* and his brother, Shāh Rafīʿ ad-Dīn *rahimahullāh*, Sayyid Abū Saʿīd Rāi Barelwī *rahimahullāh* and a large number of other scholars benefited from him.

Written Works

From among his written works, an extensive work on the subject of Sufism – *Sabīl ar-Rashād* – was written by him in the Persian language. He wrote another book titled *al-Qaul al-Jalī fī Manāqib al-Walī* on the life of his shaykh, Hadrat Shāh Walī Allāh Sāhib *rahimahullāh*. He also wrote *Duʿā'-e-Iʿtisām* on the subject of realities and spiritual facts. His largest work is *Tabyīd al-Musaffā Sharh al-Muwattā* which is a commentary of Hadrat Shāh Walī Allāh's work.

Demise

He passed away in 1187 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

[1] *Tārīkh Daʿwat Wa ʿAzīmat*, vol. 5, p. 388.

Hadrat Maulānā Qādī Muhammad A'lā Thānwī (d. 1191 A.H.)

(author of *Kashshāf Istilihāt al-Funūn*)[1]

Name And Lineage

His name is Muhammad A'lā and his father's name is 'Alī ibn Qādī Muhammad Hāmid ibn Muhammad Sābir. His lineage goes up to Hadrat 'Umar Fārūq *radiyallāhu 'anhu*.

Birth

He was most probably born in the year 1118 A.H. in an old inhabited town of western U.P., Thānah Bhawan (district Muzaffar Nagar). He lived in this town for his entire life. He hails from a distinguished academic family which produced many senior and erudite scholars.

Short Biography

His forefathers originally left Afghanistan and settled down in Thānesar in the Indian province of Punjab. Then one of his forefathers, Qādī Nasrullāh ibn Muhammad Ya'qūb, shifted to Thānah Bhawan and settled down in this town permanently. Also from his forefathers was Qādī Muhammad Sābir who was an esteemed scholar and author, and a well-known personality of the 11th century of the Hijrah.

The Mogul king, Shāh Jahān, gave him [Qādī Muhammad Sābir] a plot of land so that it could fulfil

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[1] All praise is due to Allāh *ta'ālā* I obtained this book from the library of Mukarram Maulānā Muhammad Rāshid Sāhib, principal of Madrasah Dār al-'Ulūm Mīl Khīrlā Bharatpūr, Rajastan. I was overjoyed on receiving this book. Maulānā Nūr al-Hasan Sāhib Rāshid wrote a comprehensive introduction to it with details about the author. Extracts from it are quoted here. May Allāh *ta'ālā* reward him. (Qamar az-Zamān)

his needs easily, he will not have to worry about his livelihood, and he will be able to fulfil his responsibilities as a judge with focus and independence.

Qādī Muhammad Hāmid who was a son of Qādī Muhammad Sābir was also a master in the various sciences and arts. Bearing in mind his academic position, he was appointed as a judge in Thānah Bhawan. His progeny flourished and his two sons (Ghulām Muhīy ad-Dīn and Shaykh ʿAlī) were born. Shaykh ʿAlī is the father of Qādī Muhammad Aʿlā Sāhib [the one who biography we are studying]. Shaykh ʿAlī held a distinguished and unique rank as regards his knowledge, virtue, rectitude, piety, chastity, purity, trustworthiness and integrity.

Qādī Muhammad Aʿlā studied the sciences of the Sharīʿah and other day to day crafts from his honourable father, Shaykh ʿAlī. The Shaykh makes mention of this in his introduction in the following words:

> After completing the Arabic and Sharʿī sciences under my father, I devoted myself to studying the natural sciences, mathematics, philosophy and logic, accounting, engineering, astronomy and astrology. When I could not acquire these sciences easily from experts in these fields, I spent a long period of time studying the various books on these subjects. Subsequently, Allāh *taʿālā* exposed these subjects to me.

We learn from the above quotation that he studied Sharʿī and other sciences from his father. This is why he was most desirous in remaining in his father's company, benefiting from him and serving him.

Consequently, he became an expert in these sciences and crafts, and reached the peak. Everyone – the masses and the elite – began speaking about him. A large section of Allāh's creation benefited tremendously from him. He became a turning point for people and they said that the department of justice ended with him.

Unfortunately we could not ascertain whether he occupied himself in teaching and lecturing after qualifying from his studies or whether he sufficed with research and writing.

Post of Justice

His forefathers had been inheriting the post of justice in Thānah Bhawan for a long period of time. Qāḏī Muḫammad Aʿlā was appointed as the deputy judge during the tenure of his uncle, Qāḏī Ghulām Muḫīy ad-Dīn. When his uncle passed away, he was appointed to this post which he held until the end of his life for about 25 years.

Some historians are of the view that he held the post of justice during the rule of King ʿĀlamgīr Aurangzeb, but this is not correct. He was appointed as a judge during the rule of ʿĀlamgīr Thānī, and after him, he held the post for 17 years during the rule of Shāh ʿĀlam Thānī. Aurangzeb *raḫimahullāh* had passed away long before that.

Qāḏī Muḫammad Aʿlā was well-known for his excessive worship, academic investigations and researches, patience and contentment, abstinence and piety, and integrity and trustworthiness. He was unique and matchless in his time in these qualities. He used to remain aloof from the assemblies of the kings and rulers.

An Admonitory Incident Regarding His Patience

While he was holding the post of chief justice, Amīr Najīb ad-Daulah expressed the desire to meet him. In order to effect this meeting, he sent some gifts to him – far more than what he had sent to other scholars and employees. Qāḏī Muḫammad Aʿlā demonstrated his independence and contentment by refusing to accept the gifts. The Amīr was enraged and used his power and influence to confiscate the Shaykh's properties. However, the Shaykh had been fulfilling the responsibilities of chief justice without any remuneration solely for Allāh's pleasure. He expressed his patience by quoting the following couplet:

> The paths of darkness have increased. You will have to tread swiftly, so remain awake.

Instead of seeking an intermediary to win over the Amīr or to retrieve his properties, he placed his full trust in Allāh *taʿālā* and turned in full devotion to Him. Amīr Najīb ad-Daulah was highly impressed by his patience, steadfastness and lofty character; and issued an order for the return of his properties to him.

Unfortunately we could not ascertain details about the Shaykh's journeys for the sake of knowledge and for meeting contemporary scholars and jurists. However, we certainly find verified reports about his correspondences and letters to senior scholars, jurists and Ḫadīth experts in which he has academic discussions with them. Some of these scholars are:

1. ʿAllāmah Qāḏī Muḫammad Thanā'ullāh Ṣāḫib Pānī Pattī *raḫimahullāh* (d. 1225 A.H.)
2. Baḫr al-ʿUlūm ʿAllāmah ʿAbd al-ʿAlī Firangī Maḫallī *raḫimahullāh* (d. 1225 A.H.)

3. ʿAllāmah Majd ad-Dīn *rahimahullāh* who is well known as Maulānā Madlī Shāh Jahānpūrī. (d. 1228 A.H.)
4. Shaykh Shāh ʿAbd al-ʿAzīz Muhaddith Dehlawī *rahimahullāh* (d. 1239 A.H.)

Offspring

From the sources which were available to us, we could not obtain any information about his wives and children. We are inclined to think that the Shaykh did not marry and that he devoted his entire life to teaching, lecturing, writing and spreading knowledge of Dīn. He spent his entire life in the service of the Islamic sciences. He made an all out effort of ensuring that this great treasure of knowledge be conveyed to the Muslims. He spent approximately 50 years of his life in serving the Islamic sciences, issuing fatwās, serving as a judge, teaching and lecturing.

Towards the end, the Shaykh gifted his special library to his beloved and devoted student, Muftī Muhammad Ilāhī Bakhsh Kāndhlawī *rahimahullāh*. At the time of the Shaykh's demise, the honourable Muftī was serving as a judge and muftī in the state of Nawāb Dābitah Khān Marhūm. The Muftī Sāhib used to come to Thānah Bhawan frequently where he used to spend most of his time with Qādī Muhammad Aʿlā and the Farūqī family. The Muftī Sāhib received the Shaykh's knowledge as an inheritance. The above-mentioned library of the Shaykh remained preserved for some time, but when the Muftī Sāhib realized that this valuable treasure of books can no longer be preserved in Thānah Bhawan, he moved to his hometown, Kāndhlah, where he and his khulafā' after him took good care of it and spared no efforts in preserving it. The situation prevailed until the country was suddenly divided into two (India and Pakistan), the conditions changed for the worse, this valuable treasure

succumbed to the volatile situation and was lost forever.

Written Works

Despite his extensive and shore-less knowledge in the various sciences, we could not obtain much information about him due to the ups and downs of time. After much searching and research, we were able to get the names of just six of his written works:

1. رسالة التكسير والأوفاق.
2. رسالة أحكام الأراضي.
3. قواعد ذوي الأرحام.
4. حاشية الفتاوى الحمادية.
5. مذكرة القاضي محمد أعلى.
6. كشاف اصطلاحات الفنون.

The most popular among these is *Kashshāf Istilāhāt al-Funūn* which is a matchless work in the phenomenal Islamic library. A brief introduction about this book is presented.

Kashshāf Istilāhāt al-Funūn

In order to explain and simplify for the Muslims the definitions of the sciences and arts which were in vogue at the time, Qādī Muhammad A'lā Thānwī *rahimahullāh* compiled a most authentic and reliable work titled *Kashshāf Istilāhāt al-Funūn*. He compiled this book after referring to the most authentic source works and toiling for a lengthy period of 20 years.

This book provides definitions and explanations for the various Arabic sciences, grammar and etymology, language and rhetoric, definitions of Shar'ī sciences, tafsīr, Hadīth, principles of jurisprudence,

jurisprudence, qirā'at, inheritance, Sufism, narrators of Hadīth, transmissions of Hadīth, definitions of rational sciences, logic, philosophy, accounting, engineering, mathematics, natural sciences and medicine.

As regards the words, the book is divided into two sections, one is dedicated to words of the Arabic language, while the second section is dedicated to Persian words. The book is arranged in chapters which are subdivided into sections.

In the chapters of the first section (Arabic words), a word is listed according to its first letter, and in the section under the chapter, it is listed according to the word's last letter. For example, the word *al-qaul*, is to be found under the chapter of *qāf* and the section *lām*.

In the chapters of the second section (Persian words), a word is listed according to its first letter, and in the section under the chapter, it is listed according to the word's second letter. For example, the word *bād sabā* is to be found under the chapter *bā* and the section *alif*.

In the beginning of the book the author provides a comprehensive introduction to the prevailing sciences and the rulings which are related to them. This introduction in itself is a most useful and rare work.

Almost all scholars of erudition state that *Kashshāf Istilāhāt al-Funūn* is a unique and most authentic reference work as regards the extensiveness and comprehensiveness of its subject, its academic depth, and its arrangement. Some 'ulamā' are of the view that it is the greatest academic contribution of the 12th century. This could be an exaggeration, but there is no doubt that this work is a unique gift to the 'ulamā' of the world from an 'ālim of the Indian sub-continent. The distinguished scholar and researcher of the Islamic world, Maulānā Sayyid Abul Hasan 'Alī al-Hasanī an-Nadwī *rahimahullāh*, lists this book among the choicest

and leading books of India. This is why from the time it was compiled to the present day, most 'ulamā' and researchers refer to it for the definition and meaning of the various sciences and arts.

Demise

After illuminating this world for about 72 years, this glittering lamp of knowledge departed from this temporary world in 1191 A.H./1777. He was buried in the graveyard which lies near the Masjid Pīr in Thānah Bhawan. According to Hakīm Muhammad 'Umar Chartāulī, although the traces of his grave have been obliterated, his mausoleum is preserved to this day. It is situated on the masjid side of the graveyard, under a shady tree on the south eastern corner.[1]

[1] From the introduction to *Kashshāf Istilāhāt al-Funūn*, compiled by Maulānā Nūr al-Hasan Rāshid Sāhib Kāndhlawī.

Hadrat Sayyid Shāh Muhammad ʿAdl Rāi Barelwī (d 1192 A.H.)

Name And Lineage

His name is Sayyid Muhammad ʿAdl, his title is Shāh Laʿl Sāhib, and his father's name is Sayyid Muhammad Jī *rahimahullāh*. He was the most distinguished grandson of Hadrat Shāh ʿAlamullāh Sāhib *rahimahullāh*.

Merits And Virtues

He was at the forefront in the caravan of Sufism and cognition in his era. He was listed among the distinguished Sufi masters. People of several Sufi families and religious and academic circles of Avadh and surrounding areas had pledged bayʿat to him. My (Maulānā Muhammad Hasanī *rahimahullāh*) grandfather, Maulānā Sayyid ʿAbd al-Hayy Hasanī *rahimahullāh*, quotes the words of his teacher, Hadrat Maulānā Muhammad Naʿīm Firangī Mahallī *rahimahullāh*, in his marginal notes to *Sīrat ʿIlmīyyah*, which he used to say with reference to Shāh Laʿl Sāhib. The importance of this testimony can be valued by the one who is aware of the academic excellence and spiritual rank of Maulānā Muhammad Naʿim Firangī Mahallī *rahimahullāh*. He writes:

> My teacher, Maulānā Muhammad Naʿīm Firangī Mahallī, used to say that no person of abstinence, determination, Sharīʿah-consciousness, asceticism, virtue and merit, excellence and steadfastness similar to him was born in this era. He appeared like a glittering sun and conferred his blessings to the world.

Education And Training

From his infancy to his youth, he remained under the tutelage and company of his father, Sayyid Muhammad

Jī *raẖimahullāh*. He traversed all the ranks of Sufism within a short period of time, became his father's true deputy and representative, and illuminated the name of the early Auliyā'. During the early stages of his life he studied the external sciences from his elder brother, Sayyid Muẖammad H̱akam *raẖimahullāh*. The affection of the teacher and love of the brother can be gauged from the fact that Sayyid Muẖammad H̱akam *raẖimahullāh* wrote an Arabic grammar book specifically for him.

After completing the external sciences, he became concerned about acquiring spiritual affiliation, cognition, conviction and Allāh-consciousness. He went through the most difficult spiritual striving under the tutelage of his father and reached that level which, even if it was obtained after spending the entire world's treasures and sacrificing one's life, it would have been solely a favour from Allāh *taʿālā*.

Ascetic Life

He used to serve the poor, the sick and the weak to such an extent that he was given the title of Abul Masākīn (the father of the poor). Maulānā Sayyid Nuʿmān (who is also his khalīfah) describes his condition as follows:

> His ascetic life, striving, selflessness, abstinence and generosity were of such a level that if grilled food was presented to him, he would increase it by adding water to it. He would not eat more than a quarter of his stomach, and would occasionally miss that much as well. He would then give the remaining food to the poor and needy. In most cases, when it was winter, he used to give his bedding (mattress, duvet, etc.) to the guests who had arrived in the khānqāh. The next morning, he would get up early

> before the adhān, wake everyone up, fold all the bedding and bring it silently to his room so that no one comes to know [that it was he who had given it to them]. Later on, he gave up using bedding which was stuffed with cotton after learning that Rasūlullāh *sallallāhu ʿalayhi wa sallam* did not use such items. In his love for Rasūlullāh *sallallāhu ʿalayhi wa sallam* and intense emulation of his Sunnah, he also gave up sleeping on a raised bed. He used to spread a straw mat or dried grass on the ground and lie on it.

His desire for worship, fear and turning to Allāh *taʿālā* were of such a level that when a person hears about them, a glimpse of the life of the Sahābah *radiyallāhu ʿanhum* appears before him. Maulānā Sayyid Nuʿmān Sāhib, the author of *Aʿlām al-Hudā*, testifies:

> I often saw him standing for the ʿishā salāh, he was then overcome by a condition which caused him to remain standing in that position for the entire night until the time of dawn.

After giving this testimony, Maulānā Sayyid Nuʿmān says, his life was as described in the following couplet:

> There are three signs of true love: a pale colour, a deep sigh, and tearing eyes.

All three conditions were clearly visible on his face. By Allāh, there is no exaggeration in what I am saying.

He used to travel to the surrounding areas of Avadh, Bahrā'ich, Mānikpūr, Allāhābād and Delhi where he used to present himself before the ʿulamā' and Sufi masters and benefit from them. He would also visit the graves of the Auliyā' but would not inform anyone of

his going there. The only way people learnt of this was when he would not be present for the congregation, and they would say: "He has run away from us." He also travelled to Burhānpūr and Bhopal, but when the people of these cities heard of his arrival and went to him in droves, he left.

While writing about how these personalities concealed their conditions and remained anonymous, the author of *Bahr Zakhkhār* (who was a contemporary of Shāh La'l Sāhib and a friend of 'Abdullāh Khān, a murīd of Shāh La'l Sāhib and author of *Riyād al-Auliyā'*) writes in *Bahr Zakhkhār*:

> It is well known that these personalities were very hesitant in exposing their supernatural feats and tried to conceal their conditions. Malfūzāt and majālis (statements and assemblies) were not a custom in their family. They say: These things are okay for those saints and dervishes who genuinely discarded this world. It is most irreligious for us to consider ourselves to be saints and to then make statements (malfūzāt).

He writes further on:

> I am writing about him after asking Maulwī 'Abd al-Karīm *rahimahullāh* about his life. However, all these personalities whose lives are described in these pages must be considered to be nothing but lamps of the Sharī'ah and suns of the true sky.

Independence

The independence, disregard for this world and wealth, emulation and resoluteness in following the Sunnah, wide popularity and influence of Hadrat Shāh La'l *rahimahullāh* can be gauged from the following unique

incident which Maulānā Shāh Muhammad Idrīs Nagrāmī, the author of *al-Usūl ath-Thābithah li al-Furūʿ an-Nābitah*, describes in detail. The incident is quoted in his words:

> I heard my father (Maulānā Shāh Muhammad ʿAbd al-ʿAlī Nagrāmī) relating that when Shujāʿ ad-Daulah came to Rāi Bareilly, he had an intense urge to go and meet Hadrat Shāh Laʿl Sāhib. Some people said to Shujāʿ ad-Daulah: "Sir, your moustache is quite long. When anyone goes before Hadrat Shāh Laʿl and his appearance is against the Sunnah, then Hadrat Shāh Laʿl, through his powerful affiliation with Allāh *taʿālā*, explains to the person in such a manner that the person automatically changes his appearance in accordance with the Sharīʿah." There were two young, powerful and brave Afghanis who were present. When they heard this, they said: "How can that dervish ever have the audacity to cut our moustaches?!" Saying this, the two went to meet Hadrat Shāh Laʿl Sāhib. After a short while, he explained to them in such a soft manner, that they succumbed of their own accord and said: "Hadrat, we will happily do whatever you say." Hadrat immediately clipped their moustaches with his own blessed hands and made the two's appearance in accordance with the Sharīʿah. They left and proceeded to Shujāʿ ad-Daulah. When he saw their appearance in line with the Sharīʿah, he asked them: "What happened? You left here with a lot of pride and haughtiness!?" They replied: "O Sultan! When Hadrat Shāh Laʿl Sāhib began

> advising us, it seemed to us as if there were two lions standing with their claws extended towards us. If we did the slightest thing against his order, they would kill us immediately." On hearing this, Shujāʿ ad-Daulah became terrified and was deprived of going to meet Hadrat Shāh Laʿl Sāhib.

Emulating The Sunnah

Hadrat Shāh Laʿl Sāhib emulated his forefathers in following and emulating the Sunnah. This was one of his greatest qualities. Those who pledged allegiance to him and benefited spiritually from him received the following message naturally:

> Gain proximity to Rasūlullāh *sallallāhu ʿalayhi wa sallam* (through total emulation of the Sunnah) because this is Dīn in its entirety.

And:

> Honour in both worlds lies solely in Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Whoever does not absorb the soil of his threshold (whoever does not adhere to his Sunnah) shall have soil cast on his head (he will be disgraced in this world and in the Hereafter).

The ʿAlīyyah Qalandarīyyah Sufi family of Kākaurwī is well known for its extensiveness, toleration, attraction and Allāh-intoxication. In the lives of some of its saints we find that colour clearly visible with which the ʿAlam Ilāhī family is attached, and where both families have combined in a single person. It is like an elongated line of light which leaves its effulgence wherever it goes.

Hadrat Shāh Muhammad Kāzim ʿAlī Qalandar *rahimahullāh* who was a very high ranking saint of this

family received the permission of deputyship from Shāh Laʿl Sāhib and after him from Shāh Abū Saʿīd Sāhib (a grandson of Sayyid Āyatullāh ibn Sayyid ʿAlamullāh *rahimahullāh*). It is probably for this reason that he strictly opposed some of the customs and traditions of his family which were against the Sharīʿah and against the Sunnah. He opposed these practices through his training and tutoring of his son, Shāh Turāb ʿAlī Qalandar *rahimahullāh*. These were the customs and traditions which were not considered to be blameworthy by some of the Sufi families.

While evaluating his poetry, the author of *Bihāristān Turāb* writes about the early part of the life of Shāh Turāb ʿAlī Qalandar *rahimahullāh* as follows:

> My father (Shāh Kāzim ʿAlī Qalandar *rahimahullāh*) would firmly embed the insignificance of this world in my heart. He used to prohibit eating exotic dishes, wearing expensive garments, and evil characteristics. When the womenfolk asked me to keep long side-locks on my head as a vow, he instructed me to shave my head. When I wore red-coloured shoes, he said that this colour was against the Sharīʿah and makrūh.

He writes further on:

After acquiring proficiency in juridical rulings, he began teaching Sufi books, taught the etiquette of assemblies, and instructed that instead of lowering one's head as a form of greeting, every person must say: As-salāmu ʿalaykum.

He used to instruct his sons to serve the murīds. He would occasionally order them to sweep the veranda, and accustom them to every type of act which would create servitude and humility in them.

A distinguished scholar of Firangī Maḫal, Maulānā Izhār al-Ḫaq *raḫimahullāh* who was the brother of Maulānā Anwār al-Ḫaq *raḫimahullāh*, the son-in-law of Maulānā Baḫr al-ʿUlūm, and uncle of Maulānā Muḫammad Mubīn *raḫimahullāh*, had pledged bayʿat to Sayyid Shāh Laʿl Ṣāḫib *raḫimahullāh* and became his khalīfah.

On one occasion, Maulānā Baḫr al-ʿUlūm *raḫimahullāh* was travelling to Bihār. He took Maulānā Izhār al-Ḫaq *raḫimahullāh* with him and they stopped over at the khānqāh of Sayyid Shāh Laʿl Ṣāḫib *raḫimahullāh*.

Maulānā Izhār al-Ḫaq *raḫimahullāh* spent a long period of time in the company of Sayyid Shāh Laʿl Ṣāḫib *raḫimahullāh* and reached lofty ranks under his tutelage. Maulānā Walī Allāh Firangī Maḫallī *raḫimahullāh* writes about the life of Maulānā Izhār al-Ḫaq *raḫimahullāh* in his book, *al-Aghṣān al-Arbaʿah*. He relates how Maulānā Izhār al-Ḫaq *raḫimahullāh* presented himself before Sayyid Shāh Laʿl Ṣāḫib *raḫimahullāh*. He writes:

> Shāh Laʿl Ṣāḫib *raḫimahullāh* considered him to be a boon and a unique gem. He gave him a place in his house. Students began presenting themselves to him to acquire knowledge from him. He then began conducting lessons in the masjid of Shāh Laʿl Ṣāḫib *raḫimahullāh*. At the same time, he used to derive spiritual benefit from Shāh Laʿl Ṣāḫib. He pledged bayʿat at his hands, and Shāh Laʿl Ṣāḫib taught him how to engage in dhikr according to the Naqshbandī way. He also taught him meditation, holding of one's breath, and other spiritual exercises in which he became completely immersed and occupied. He lived with Shāh Laʿl Ṣāḫib for a long

period of time. He went to his hometown only once, and that too, returned to Shāh Laʿl Sāhib shortly thereafter. He also came back with his two sons, Nūr al-Haq and ʿAlā' ad-Dīn, so that they could acquire knowledge.

Note: Māshā Allāh! Look at his concern for the education and training of his sons. This act is most worthy of emulation. (compiler)

Public And Private Life

The most important aspect of Sayyid Shāh Laʿl Sāhib's life according to the author (Maulānā Muhammad Hasanī *rahimahullāh*) and which left an indelible mark on the author's heart is the sameness in his public and private life. Sayyid ʿAbd al-Karīm Chaurāsī was himself a great personality of his time. When he heard about the greatness of Sayyid Shāh Laʿl Sāhib, he went to meet him. He took his wife and family members with him and sent them into Sayyid Shāh Laʿl Sāhib's house so that they could test him and see whether any act against the Sunnah and in contradiction of the Sharīʿah was being committed inside his house or not. They observed everything for quite some time and concluded that there was no difference between his external and internal selves, and his private and public life.

The fact of the matter is that although it is very easy to say this, it is even more difficult to practise on it. Even the greatest of personalities experience certain moments in their lives when they have to set aside the course of resoluteness and take refuge in concessions of the Sharīʿah. Furthermore, it is not necessary that whatever happens outside the house will happen within the house.

While writing about Sayyid Shāh ʿAbd al-Karīm, Maulānā Muhammad Idrīs Nagrāmī relates the following incident in his *al-Usūl ath-Thābitah*:

> He (Shāh ʿAbd al-Karīm) was so abstentious that he did not become a murīd of anyone for a very long period of time. He used to say: One must become a murīd of a person whose internal and external selves, and private and public lives are in accordance with the Sharīʿah. When he heard about the saintliness of Hadrat Shāh Laʿl Sāhib, he proceeded to Rāi Bareilly with his wife to verify this information. He remained outside his house for one year while his wife remained inside the house. They did this to see if he commits any act against the Sharīʿah. When he accomplished his mission after one year, he requested bayʿat. Hadrat Shāh Laʿl Sāhib was overjoyed, accepted his bayʿat and honoured him with khilāfat.

From the many khulafā' of Sayyid Laʿl Sāhib *rahimahullāh*, the following are worthy of mention:

1. Maulānā Izhār al-Haq Firangī Mahallī *rahimahullāh.*
2. Maulānā Muhammad Kāzim Qalandar Kākaurwī *rahimahullāh.*
3. Maulānā Dhul Fiqār ʿAlī Dewī *rahimahullāh* who was a student of Hadrat Bahr al-ʿUlūm *rahimahullāh* and Maulānā ʿAbd al-Karīm Jaurāsī *rahimahullāh.*
4. Murshid Qādī Maulānā ʿAbd al-Karīm Nagrāmī *rahimahullāh.*
5. Maulānā Muhammad Yahyā Jā'isī *rahimahullāh.*

6. Maulānā Sayyid Muhammad Nuʿmān *rahimahullāh* who is the author of *Aʿlām al-Hudā*.
7. ʿAbdullāh Khān *rahimahullāh* who is the author of *Riyād al-Auliyāʾ*.

Demise

Sayyid Shāh Laʿl Sāhib *rahimahullāh* passed away on 11 Ramadān 1192 A.H. at the age of 85. He was buried in the graveyard of Sayyid Shāh ʿAlamullāh *rahimahullāh*. May Allāh *taʿālā* illuminate his resting place. Āmīn.[1]

[1] *Tadhkirah Hadrat Sayyid Shāh ʿAlamullāh*, p. 176.

Hadrat Shāh Abū Saʿīd Hasanī Rāi Barelwī (d. 1193 A.H.)

Name And Lineage

His name is Abū Saʿīd and his father's name is Muhammad Diyā' ibn Hadrat Āyatullāh *rahimahullāh*. He is the great grandson of Hadrat Shaykh ʿAlamullāh Naqshbandī Rāi Barelwī *rahimahullāh* and the maternal grandfather of Hadrat Sayyid Ahmad Shahīd *rahimahullāh*.

Birth

He was born in Rāi Bareilly, U.P. and grew up there.

Education And Training

He studied under Mullā ʿAbdullāh Amethwī *rahimahullāh* and then pledged bayʿat to his honourable uncle, Sayyid Muhammad Sābir *rahimahullāh*. He acquired the spiritual affiliation of his forefathers from Shāh Muhammad Yūnus *rahimahullāh* who was a khalīfah of his father. He then proceeded to Delhi where he presented himself in the service of Hadrat Shāh Walī Allāh Sāhib *rahimahullāh*. He completed the spiritual path under him and received great glad tidings from him. After the demise of Hadrat Shāh Walī Allāh Sāhib *rahimahullāh*, he benefited from his senior khalīfah, Hadrat Shāh Muhammad ʿĀshiq Sāhib Phaltī *rahimahullāh*, and received khilāfat from him.

Merits And Virtues

His spiritual affiliation was extremely strong and his companionship most influential. His temperament, excellences and cognition can be gauged from the correspondence which took place between himself and Hadrat Shāh Walī Allāh Sāhib *rahimahullāh*. His greatness can be determined from the letters which Shāh Ahlullāh *rahimahullāh* (the brother of Hadrat Shāh Walī Allāh *rahimahullāh*), Maulānā Nūrullāh

rahimahullāh, Hadrat Shāh Muhammad ʿĀshiq *rahimahullāh* and Hadrat Shāh ʿAbd al-ʿAzīz *rahimahullāh* wrote to him.

His Rank in The Sight of Shāh Walī Allāh Sāhib

Sayyid Shāh Abū Saʿīd *rahimahullāh* was from among the special associates of Hadrat Shāh Walī Allāh Sāhib *rahimahullāh*. Sayyid Shāh Abū Saʿīd *rahimahullāh* is listed among the foremost of those fortunate people who benefited directly from the sciences and knowledge of Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* and who recognized his true worth. This special bond which existed between the two is displayed in every line of the letters which they wrote to each other. Maulānā Sayyid Nuʿmān *rahimahullāh* wrote a letter to Sayyid Shāh Abū Saʿīd *rahimahullāh* after the demise of Hadrat Shāh Walī Allāh *rahimahullāh*. He writes in it:

> All praise is due to Allāh *taʿālā*, the level of happiness which Hadrat Marhūm [Shāh Walī Allāh *rahimahullāh*] had for you and his focus and attention on your lofty condition are beyond description. He would inquire about your condition most of the time. When you arrived at the exact time when the Abdālīs attacked and plundered, and the plundering and killing came to an end,[1] he said: It seems as if Hadrat was concerned about meeting you for the last time. He said on one occasion: "Abū Saʿīd intends to come here. It will be good if he reaches quickly."

[1] We could not obtain details on the incident which is referred to here.

Independence

Sayyid Shāh Abū Sa'īd distinguished himself in his generosity, big-heartedness, hospitality and concern for the poor. He received 100 000 rupees on one occasion. He placed the money outside and began distributing it to the needy.

He enjoyed great popularity in Madras and Chīnāpatan.

His Khulafā'

The following personalities were from among his senior khulafā': Mīr 'Abd as-Salām Badkhashānī *rahimahullāh*, Shaykh Muhammad Mīr Dād Qārī Makkī *rahimahullāh*, Maulānā Jamāl ad-Dīn ibn Hamd Siddīq Qutb *rahimahullāh*, Maulānā 'Abd al-Qādir Āfindī *rahimahullāh*, Shaykh 'Abd al-Latīf Husaynī Misrī *rahimahullāh*, Hājī Amīn ad-Dīn Kākaurwī *rahimahullāh* and 'Abd al-Qādir Khālispūrī *rahimahullāh*.[1]

Letters of Senior Personalities Addressed to Him

We take the opportunity of quoting a few letters which his contemporary scholars and Sufi masters wrote to him. These are quoted from *Tadhkirah Hadrat Shāh Abū Sa'īd Hasanī* of Maulānā Nasīm Ahmad Farīd Amrohī *rahimahullāh*. A study of these letters will demonstrate the high rank and position of Hadrat Shāh Abū Sa'īd *rahimahullāh*.

The original letters are either in the Arabic or Persian languages, and are understood by few people. We will therefore suffice by quoting their Urdu translation.

Letter From Hadrat Shāh Walī Allāh Sāhib Dehlawī

To Mīr Sayyid Abū Sa'īd *may Allāh keep him safe,* from Walī Allāh *may Allāh pardon him.* As salāmu 'alaykum.

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[1] *Tadhkirah al-Abrār, Sīrah as-Sādāt, Nuzhatul Khawāṭir.*

Kindly study the following: All praise is due to Allāh *taʿālā* over the goodness and wellbeing which are enjoyed by both of us. I received your letter in which you described some of your observations related to subtle and concealed matters. I expressed gratitude to Allāh *taʿālā*. This path which you are treading is the *sirāt mustaqīm* – the straight path. It is the path which was adhered to by the senior men of cognition. You must not have any type of fear and apprehension in your heart. The essence of what I am saying is that you must be most grateful – with your heart and soul – over what you have acquired, and have hope for additional bounties. The effulgence of Rasūlullāh *sallallāhu ʿalayhi wa sallam* which you observed is also a manifestation of the Uwaysī affiliation. You had been hoping for this affiliation from before. All praise is due to Allāh *taʿālā* you have acquired it now. It will be beneficial to read *Yā Hamīdu* 1 000 times to repulse the restlessness of the heart. You may read it scattered over the five salāhs or all at once. You must not worry about your livelihood and prosperity. Whatever condition you are experiencing at present is exactly in line with divine wisdom and beneficial to you. Although you may not consider it to be beneficial at present, its benefit will eventually become clear to you.

Was salām. My son and his mother convey their salām to you and are hopeful of your duʿā's because a duʿā' made in favour of a Muslim brother who is absent is accepted.[1]

Letter From Hadrat Shāh Ahlullāh Sāhib

To Sayyidunā Abū Saʿīd Sāhib *may Allāh keep him safe and sound*, from Ahlullāh. As salāmu ʿalaykum. I received your letter which brought much joy to me. I

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[1] *Tadhkirah Hadrat Shāh Abū Saʿīd*, p. 19.

cannot sufficiently thank you for the kindness and affection which you showered on me, and for the external and internal attention which you gave to me. Bearing in mind that you spend your life in earning Allāh's pleasure, I pray to Him that He confers you with progress and excellence in both worlds. Just as you freed me from my worries concerning a livelihood, I make duʿā' that Allāh *taʿālā* fulfils all your worldly and Dīnī needs without having to worry about them. Āmīn.

Letter From Maulānā Nūrullāh Budhānwī

To Mīr Sayyid Abū Saʿīd Sāhib, *may Allāh taʿālā keep him safe*, from Nūrullāh. As salāmu ʿalaykum. I received your letter and was overjoyed by it. When the pious think of a person, it brings glad tidings of good fortune. All praise is due to Allāh *taʿālā* for that. I constantly speak about your character and affection. May Allāh *taʿālā* preserve you with internal and external wellbeing and safeguard you with the things which earn His pleasure. My yearning to meet you multiplied when I heard of your intention to come here. May Allāh *taʿālā* bless those who are yearning to meet you to realize this as quickly and in the best way possible. I am making duʿā' for this to be realized. Allāh *taʿālā* is most certainly close and is answering my prayers. The name of the person who is one of my relatives is Muhammad Rājī. If he is there, call him to you and ask him to at least write to me and inform me about his self. ʿAtā'ullāh and his brothers, Qādī Sāhib, Miyā Sirāj ad-Dīn and others convey their salām to you.[1]

Note: In addition to the above letters, the letters of Shāh ʿAbd al-ʿAzīz Sāhib *rahimahullāh*, Shāh Muhammad ʿĀshiq Sāhib Phaltī *rahimahullāh* and

[1] *Tadhkirah Hadrat Shāh Abū Saʿīd.*

others are also quoted but we did not quote them here for the sake of brevity. We certainly read them and concluded from them that although these personalities were contemporaries, there was immense love and affinity among them, and they acknowledged each other's internal and external excellences without hesitation. This is a clear proof of their sincerity and devotion. This is most certainly the trait of the Ahlullāh, and they are most worthy of emulation. Inspiration is from Allāh *taʿālā* alone. (compiler)

Demise

He passed away on 9 Ramadān 1193 A.H. in Rāi Bareilly and was buried there. May Allāh *taʿālā* illuminate his resting place. Āmīn.[1]

[1] *Tadhkirah Hadrat Shāh Abū Saʿīd.*

Hadrat Shāh Mirzā Mazhar Jānjānā Dehlawī (d. 1195 A.H.)

Name And Lineage

His name is Jānjānā, his titular name is Mazhar, his titles are Shams ad-Dīn and Habībullāh. His father's name is Mirzā Jān. Based on this, Hadrat Aurangzeb ʿĀlamgīr *rahimahullāh* named him Jān-e-Jān (the life of Jān) because a son is his father's life. His lineage goes up to Hadrat ʿAlī *radiyallāhu ʿanhu* via Hadrat Muhammad ibn Hanafīyyah *rahimahullāh*.

The traces of rectitude and guidance were visible from his forehead, and love was fully embedded in his temperament.

Birth

He was born on 11 Ramadān 1111 A.H. on a Friday morning during the rule of Aurangzeb.

Education

Mirzā Sāhib's father paid particular attention to his education from childhood. He used to emphasise on him to divide his time so that he could study various sciences. He used to say: "Life and time cannot be replaced." When his father was departing from this world, he advised him to spend his time in acquiring perfection and not to waste his life in unnecessary occupations.

Note: Glory to Allāh! This is a most useful piece of advice which every child ought to bear in mind. (compiler)

Mirzā Sāhib was very young when his father initiated his education and training. He studied Persian colloquial collections under his father. He received certificates for the Qur'ānic sciences, tajwīd, qirā'at and so on from other ʿulamā'.

Spiritual Knowledge

Mirzā Sāhib came into this world in an environment which placed more emphasis on the internal than on the external. It was an environment in which preference was given to patience, contentment, resignation to divine will, self-reliance and lofty character over material wealth and luxuries, and worldly position and authority. Mirzā Sāhib's father educated and tutored him in such a way that whether he chose to live like a wealthy man or a dervish, he had sufficient proficiency over all the essential sciences and arts. This, not withstanding the fact that his father preferred him to choose the life of a dervish. This is why his father used to take him regularly to his shaykh and mentor, Hadrat Shāh ʿAbd ar-Rahmān Qādrī *rahimahullāh*. Although Mirzā Sāhib was not fully inclined towards Sufism until his father's demise, he was strict in his adherence to the Qur'ān and Sunnah from a tender age. He accompanied his father to meet Hadrat Shah ʿAbd ar-Rahmān Qādrī *rahimahullāh* on one occasion. Incidentally, Shāh Sāhib could not perform the ʿasr and maghrib salāhs due to intoxication by a simāʿ session. When Mirzā Sāhib saw this condition, he decided that if his father asks him to pledge bayʿat at the hands of Shāh Sāhib he will decline. It was in his favour that his father did not make such a request to him.

Mirzā Sāhib writes in one letter that his father passed away in 1130 A.H./1718 while he was 16 years old at the time.

Mirzā Sāhib says that after his father passed away, he spent four years in seeking of this world. During this period, his well-wishers hoped that he gets a job in the royal court. Some people took him to meet Farrukkhsiyar [the king]. Incidentally, the king had a cold on that day and did not come to court. Mirzā

Sāhib returned dejectedly. That same night he saw a dream in which he presented himself at the grave of a certain saint. The saint emerged from his grave and placed his hat on Mirzā Sāhib's head. This saint was Hadrat Khwājah Qutb ad-Dīn *rahimahullāh*. Subsequent to that dream, love for worldly fame and position departed from Mirzā Sāhib's heart.

Bayʿat at The Hands of Hadrat Nūr Muhammad Budāyūnī

Some time after his father's demise, Mirzā Sāhib developed an urge to establish a contact with saints. He says in this regard: "During this period, I went and presented myself in the service of Shaykh Kalīmullāh Chishtī *rahimahullāh*, Shāh Ghulām Muhammad Muwahhid *rahimahullāh*, Mīr Hāshim Jālesarī *rahimahullāh* and others."

One day, someone spoke about Hadrat Sayyid Nūr Muhammad Budāyūnī *rahimahullāh* in such glowing terms that Mirzā Sāhib developed a yearning to meet him. He was so affected by what he heard that he left immediately to meet him and found him as described. It was the practice of Hadrat Sayyid Nūr Muhammad Budāyūnī *rahimahullāh* that if anyone came to pledge bayʿat to him, he would first assess the person's capabilities and then make istikhārah. If the istikhārah was in the person's favour, he would accept his bayʿat; if not, he would decline. However, when he observed Mirzā Sāhib's capabilities, he was impressed by them and inducted him as his murīd there and then.

After remaining in the service of his shaykh for four years, he received major friendship [with Allāh *taʿālā*], a garment of the Sufis, and khilāfat. Hadrat Sayyid Nūr Muhammad Budāyūnī *rahimahullāh* passed away in 1135 A.H. May Allāh *taʿālā* shower His mercy on him.

Mirzā Sāhib then studied Hadīth under Hadrat Jīyū *rahimahullāh*. When the latter passed away, Mirzā Sāhib presented himself in the service of Hadrat Shāh Gulshan *rahimahullāh* who advised him to go to Hadrat Muhammad Zubayr *rahimahullāh*. When Mirzā Sāhib went to Hadrat Muhammad Zubayr *rahimahullāh*, the latter said to him: "You have already acquired a genuine affiliation from Sayyid Nūr Muhammad Budāyūnī *rahimahullāh*, this is enough for you." However, a genuine seeker is always restless. Mirzā Sāhib therefore proceeded to Hadrat Sayyid Hāfiz Saʿdullāh *rahimahullāh*. When the latter passed away in 1152 A.H., Mirzā Sāhib went to Hadrat Shaykh Muhammad ʿĀbid Sunāmī *rahimahullāh* (d. 1160 A.H.) and benefited from him until his demise.[1]

Note: We learn from the above that the objective is to gain Allāh's pleasure and acquire affiliation with Him. The Sufis are not the objectives. This is why every seeker must be constantly worried about his progress. And when there is hope of realizing his objective by a certain person, he must go there without hesitation. He must not allow pride, ostentation and partisanship to be obstacles in this path; as is the case nowadays. May Allāh *taʿālā* safeguard us against this major tribulation and inspire us to be worried about our rectification until we die. Āmīn. A poet says:

> Striving and toiling will remain in this path.
> Thus, you must not be free until your end.

Even if you have to go to several Sufi masters, you must go because this is the mark of a genuine seeker. (compiler)

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[1] *Mirzā Mazhar Jānjānā Ke Khuṭūṭ*, p. 24.

Physical Features

Mirzā Sāhib was tall and very handsome. He used to wear a turban in emulation of the Sunnah. He wore very simple but clean clothes. He used to wear a qamīs (long shirt) which was split in the front.[1]

Incidents Which Demonstrate His Delicate Temperament

1. Mirzā Sāhib would get a headache if he saw an item which was not kept in its correct place. Bahādur Shāh obtained permission to visit him after he [the king] persisted for a long time. It was a hot day, the king was thirsty and he asked for water. Mirzā Sāhib said: "There is the water-pitcher. Pour water into the cup and drink it." The king drank the water and placed the cup on the water-pitcher. When Mirzā Sāhib's eyes fell on the pitcher, he noticed that the cup was slightly inclined [not placed upright]. He looked at it for quite some time and could not control himself any longer, so he said: "I cannot understand how you are running the country as a king when you do not even know how to place a cup correctly!" Mirzā Sāhib then addressed him sternly: "Do not discomfort me in this way in the future."

2. Mirzā Sāhib did not get sufficient sleep one night because it was cold. When an old female attendant came to know of this, she came to him and said: "If you permit me, I will make a duvet for you." He replied: "Very well." She came with the duvet after the 'ishā salāh and said: "Hadrat, the duvet is ready." He was already lying down on his bed at the time, so he said: "I am already lying down and it is difficult for me to get up. Why don't you come and place it on me." The old woman covered him with the duvet and left. The next morning Mirzā Sāhib said to his attendant: "Ghulām

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[1] *Mirzā Mazhar Jānjānā Ke Khuṭūṭ*, p. 34.

ʿAlī! I did not sleep the whole night. Check if there are any lice in the duvet." Ghulām ʿAlī examined it carefully. How could there be any lice in a new duvet!? Yes, in the old woman's hurry to make the duvet, some of the stitches were crooked so the attendant straightened them. Only then was Mirzā Sāhib able to get some rest.

3. Hadrat Shāh Ghulām ʿAlī Sāhib *rahimahullāh* was a special attendant of Mirzā Sāhib. He used to be very careful when he used to stand up to fan Mirzā Sāhib. Even then, if he went a bit slow, Mirzā Sāhib would say: "Miyā! Is there no life in your hands?" And if he moved a bit fast, Mirzā Sāhib would say: "It seems as though you want to blow me away." Shāh Ghulām ʿAlī Sāhib *rahimahullāh* eventually said to him in a very subdued tone: "Hadrat, you are neither happy when I am slow nor when I am fast." Mirzā Sāhib went into a rage, pushed him aside, and said: "I do not want you to fan me any more." Shāh Ghulām ʿAlī Sāhib was reduced to tears and sought pardon after humbling himself before Mirzā Sāhib. He then sought permission to fan him and Mirzā Sāhib gave him permission.

Note: This was a test. When a genuine seeker carries out instructions without the slightest objection, Allāh *taʿālā* confers him with lofty ranks and positions. (compiler)

4. The Qādī Sāhib was wearing exotic garments when he came to visit Mirzā Sāhib. The son of a saint accompanied him. The latter was feeling thirsty, so Mirzā Sāhib permitted him to drink water from the water-pitcher. He drank the water and covered the pitcher with the glass. Mirzā Sāhib placed his hands on his head in anguish, then got up and placed the glass correctly over the pitcher.

When it was the time for Mirzā Sāhib to emerge from his room, Shāh Ghulām ʿAlī Sāhib would first clean the floor. One day when he emerged from his room, he held his head and sat down. He said: "Ghulām ʿAlī! Haven't you learnt any manners as yet!? Look at the piece of grass on the floor! Pick it up quickly!"[1]

Words of Advice

Opt for a life of piety and righteousness. Follow Rasūlullāh *sallallāhu ʿalayhi wa sallam* with your life and heart. Compare your life situations with the Qur'ān and Sunnah. If they are in compliance, consider them to be worthy of acceptance. If they are in conflict, you can conclude that they are rejected. Adhere to the aqīdah (beliefs) of the Ahl as-Sunnah wa al-Jamāʿah and acquire knowledge of Hadīth and fiqh. Remain in the company of ʿulamā' and acquire rewards for the Hereafter. If possible, remain steadfast in practising on Hadīth. Try to practise on every Hadīth so that you are not deprived of its effulgence.

A bit of solitude is essential for internal purification. The capital of a dervish is to be found in the purification of the heart. Take very little of the wealth and possessions of this world because you will have to give an account for them on the day of Resurrection. Remain engrossed in worship and Allāh's remembrance. Do not defer today's work for tomorrow. Strengthen your belief in the love of the Sufis because friendship with the friends of Allāh *taʿālā* will take you closer to Allāh *taʿālā*.

As far as possible, spend your life in patience and reliance on Allāh *taʿālā*. Remove thoughts of all apart from Allāh *taʿālā* from your mind. Place your trust in Allāh *taʿālā* and be convinced of death. If there is no

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[1] *Tadhkirah ar-Rashīd*, p. 259.

hesitance in your heart, opt for seclusion. The appointed time for your sustenance will most certainly be realized. If you are concerned about your family, it is also a Sunnah of the Prophets *ʿalayhimus salām* to prepare the means. The capital wealth of a dervish is absence of all worry and focus on Allāh *taʿālā*. Thus, never allow your focus to be changed into confusion and anxiety, and your heart's concentration to become defective. Be content, and remove greed and avarice from your heart. Do not have any hope [of anything] from beloveds and strangers. Consider having and not having to be equal. Do not look at anyone with scorn. Consider yourself to be the lowest and most worthless. In the path of seeking Allāh *taʿālā*, you must remove pride from your mind and arrogance from your self. Do not be proud over your obedience and worship. Make self-obliteration and anonymity your treasure. Try to oppose the demands of your self as much as you can; this is best. At the same time, do not oppose it so much that it becomes frustrated and you lose your yearning and happiness in doing acts of obedience. You have to be lenient towards it occasionally because the pleasure of the self earns rewards. After all, a Hadīth states:

إن لنفسك عليك حقا

Your self has a right over you.

Note: Glory to Allāh! This teaches genuine moderation and balance. It is essential for us to practise on it.

Convey rewards to the souls of the saints through fātihah and durūd, and make them a means. This results in internal and external joy. However, it is difficult for novices to obtain blessings from the graves of the Auliyā' without purifying the heart first. This is why Hadrat Khwājah Naqshband *quddisa sirruhu* says that occupying one's self in the remembrance of Allāh

taʿālā is better than being close to the graves of the Auliyā'.[1]

Statements

The following are some of his statements quoted from *Mashā'ikh Naqshbandīyyah Mujaddidīyyah*:

1. It is essential to have love for all the Auliyā' and saints. If a person – out of his love and due to the benefit which he experiences – believes that his shaykh is superior to other Auliyā' then there is no harm in it.

Note: However, it will be better to have the belief that he can derive more benefit from his own shaykh than believing him to be superior. The person must believe that his shaykh is most beneficial for him. This is the teaching of Hadrat Hakīmul Ummat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh*. (compiler)

2. In today's times it is difficult to practise on resoluteness (ʿazīmat) and taqwā (the demands of piety). This is because interactions have been destroyed and practising on the Sharīʿah is virtually non-existent. Thus, it will be a great boon if a person acts on a fatwā on face value and abstains from innovations.

3. One ought to develop the qualities of humbleness, and accustom himself to patience and forbearance over the uncouthness of people. A poet says:

> Anonymity is the miʿrāj (ascension) of obliteration. As for the true lovers, anonymity is their creed and religion.

Note: Unfortunately no one speaks about this today and no one wants to even hear of it. This is why pride,

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[1] *Maqāmāt Mazharī*, p. 313.

ostentation and baseless claims are so rife. How, then, will the path of the dervishes remain alive!? (compiler)

4. Balance and moderation are very difficult in one's food, drink, sleeping, waking up, actions and acts of worship. An effort must be made to divide one's time in line with the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Emulating the Prophets *ʿalayhimus salām* is laid down for the acquisition of balance and moderation. The following is an explicit proof for this:

لِيَقُوْمَ النَّاسُ بِالْقِسْطِ

So that people may remain upright with moderation.

5. To be mindful of one's shortcomings in doing good deeds and believe that one does not deserve Allāh's past acts of kindness are from among the salient practices of the seekers of the path. A person must continue carrying out good deeds but he must be forever fearful of Allāh's attributes of independence and pride. He must apologize for shortcomings and have firm hope [in the acceptance of] the means for the acceptance of his good deeds. He must consider few sins to be too many, and small bounties to be too many. He must always be grateful and accept Allāh's decree.

Note: Glory to Allāh! What an excellent piece of advice. It is a fundamental of the path. May Allāh *taʿālā* inspire us. Āmīn. (compiler)

6. You must follow the path of abstinence, piety and emulation of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Assess your internal conditions against the Qur'ān and Sunnah. If they are in accordance, they are worthy of acceptance. If they are not, consider them to be rejected. Hold on to the beliefs of the Ahl as-Sunnah wa al-Jamāʿah, and learn Hadīth and fiqh.

7. If a person eats sumptuous foods for the sake of expressing gratitude [to Allāh *taʿālā*] it seems to be a good idea because in the case where he does not enjoy the food, gratitude will not emanate from his heart. To make a delicious food tasteless by adding water to it amounts to thanklessness for Allāh's bounties. Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to eat food which he found delicious. If he did not desire a food, he would not extend his hand towards it. We are not on the level of Hadrat Junayd *rahimahullāh* and Hadrat Shiblī *rahimahullāh* who considered a bitter thing to be sweet.

8. The state of each action is different, while salāh combines all states because it encompasses effulgence, forms of dhikr, recitation of Qur'ān, glorification of Allāh *taʿālā*, durūd and seeking forgiveness. Furthermore, the most correct condition which resembles the first era [of Rasūlullāh *sallallāhu ʿalayhi wa sallam*] is realized in salāh provided it is performed as it ought to be performed with due consideration of its etiquette.

9. Recitation of the Qur'ān results in internal purification and blessings in the heart. It must be read with measured diction. And if it is recited with a moderately loud tone, one experiences intense pleasure.

10. Spiritual affiliation progresses tremendously in Ramadān. One must be extremely cautious while fasting. He must abstain from backbiting and speaking lies. If not, the fast turns into a hunger and does not remain a fast. Consequently, the fasting person is deprived of the reward of fasting.

11. The concentration and presence of heart which are acquired in the blessed month of Ramadān become a treasure for a person for two years. But if there is any

deficiency in the fast, its effect remains for the entire year.[1]

Note: Māshā Allāh, Hadrat Muslihul Ummat *rahimahullāh* used to constantly steer us towards the above-mentioned realities. In fact, he used to encourage us towards acquiring them. May Allāh *taʿālā* reward him. (compiler)

Letters

We now take the opportunity of presenting some of his letters to serve as an admonishment and advice. These are quoted in *Mirzā Mazhar Jānjānā Ke Khutūt* of Mukarram Khalīq Anjum Sāhib.

1. Acknowledge the merits of the saints

All praise is due to Allāh *taʿālā*, peace and salutations to Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

From this servant, Jānjānā. I received your letter in which you asked who is the superior of the two: Mujaddid Alf Thānī *rahimahullāh* or Shaykh ʿAbd al-Qādir Jīlānī *rahimahullāh*.

Superiority is of two types, partial and total. Your question is obviously not about the partial superiority. Total superiority is dependent on who is closer to Allāh *taʿālā*. This is related to a person's internal self which the intellect cannot fathom. However, the intellect can gauge whether a person's virtues are many or few. By intellect we mean the Qur'ān, Sunnah and the Ijmāʿ of the first era [of Rasūlullāh *sallallāhu ʿalayhi wa sallam*]. The other point which is obvious to us is that both these personalities came after the Qur'ān and Sunnah, and after the Ijmāʿ. The Sharīʿah is silent about these three principles. Moreover, a person's *kashf* (exposition) can be wrong and cannot be an

[1] *Mashā'ikh Naqshbandīyyah Mujaddidīyyah.*

evidence for one's opposition. Also, the statements of murīds cannot be taken into consideration because the murīds' love for their respective shaykh reaches the level of fanaticism. Even a person of *kashf* cannot see sufficiently to encompass the excellences of these two personalities whereby he could pass a definitive judgement on which of them is superior.

Thus, the safest thing to do is to leave it to the knowledge of Allāh *taʿālā*, and to remain silent about such futile discussions. We have to acknowledge the merits of both these personalities and consider it disrespectful to utter anything in this regard. This is because this issue [of who is superior] is not from among the essentials of Dīn regarding which it is essential for a person to speak. It is not appropriate for us to utter a word about the confidence and faith which we have in Hadrat Mujaddid *rahimahullāh* because the matter is beyond the realm of the intellect. A poet says:

> One must never fall into the trap of more and less. One must never step out of his boundary.
>
> This entire world is a reflection of Allāh's beauty. We must merely look at it, we must not utter a word.

Note: Glory to Allāh! The themes of this letter are most insightful. They ought to be borne in mind at all times. (compiler)

2. Endure the dislikes of this world with patience

I am well. You must remain occupied in adhering to the Sharīʿah and the practices of the Tarīqah. You must be humble and unassuming when you meet people. This is because the perfection of the self lies in righteous intention while greatness is for Allāh *taʿālā* alone.

Consider it essential to remain in the company of the ʿulamā' and dervishes. Remain patient over the adversities of this world because it is a prison for the believer while he is promised rest and comfort in the Hereafter provided his īmān remains intact. Continually thank Allāh *taʿālā* for His favours no matter how big or small they are. Do not malign the Sufis by your evil character. If anyone comes onto your path, do not accept any service from him. Rather, you must serve him. It is another matter if he himself serves you out of his excessive love. Remember Allāh *taʿālā* wherever you are. Remain immersed in the love of the seniors of the path. Miyā Muhammad Anwār is coming to you because of the problems he is experiencing. Help him as much as you can. There are very few in this world who are seeking Allāh *taʿālā*. Thus, if anyone comes to you, teach him to engage in Allāh's dhikr; there is immense reward in this. Was salām.[1]

Pieces of Advice From His Letters

Mirzā Sāhib had given up wearing expensive clothing towards the end of his life. However, when Muhammad Qāsim sent him two rolls of expensive fabric and insisted that he must make garments out of them and wear them, he could not refuse. He writes to this murīd as follows:

> This servant now wears clothing made of cheap fabric. Nonetheless, I will wear [what you sent] out of consideration for you and because you are insisting. It would cause you much discomfort if I were to refuse.

Mirzā Sāhib writes in a letter to the son of a murīd, Husayn:

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[1] *Mirzā Jānjānā Ke Khuṯūṯ*, p. 176.

> This servant has gauged from a dream that your mother is displeased with you from within herself. The displeasure of one's mother causes loss in this world and in the Hereafter.

He writes to a female murīd:

> If you spend your life by being respectful to your seniors and affectionate towards your juniors, no one will harm you. Do your utmost to serve and obey your husband. You must swallow your anger and wrathfulness.

Special Advice to Qādī Thanā'ullāh Pānīpattī

Hadrat Mirzā Sāhib's wife fell ill and went through a fit of madness. However, it was against his creed and custom to divorce her or separate himself from her. Although she proved to be a headache for him throughout his life, he never uttered a word of complaint. He remained resolute in tending to her and seeing to her needs. His wife went to Pānīpat on one occasion and most probably stayed over at the house of Qādī Thanā'ullāh Pānīpattī *rahimahullāh*. Mirzā Sāhib wrote the following in a letter to Qādī Thanā'ullāh Pānīpattī *rahimahullāh*:

> When she comes there, receive her warmly and do whatever you can to comfort her. Do not be harsh in admonishing and advising her. Do your utmost to please her. If she speaks ill of me, never reply to it and never develop any ill-feeling towards her. Your and my wellbeing lies in this.

Mirzā Sāhib was extremely large-hearted and loved his fellow humans. He disliked offending anyone and causing him the slightest pain. He writes in a letter to Hadrat Qādī Thanā'ullāh Sāhib *rahimahullāh*:

> My dear brother! It is most strange. Every person who is coming from Pānīpat is coming with complaints about you. I do not know what you are doing. If your honesty or integrity is a cause of offence to the people, then abstain from such uprightness.

Mirzā Sāhib would never become angry with anyone. Even if a minor offence was caused, he would clear the heart by a simple apology. He writes in a letter which he wrote to someone:

> This servant was displeased with the tone of your letter. Since there was the possibility of causing harm, I compelled myself into restraining myself. I made duʿā' in your favour so that our bond may remain intact. Now that you have apologized, my heart is totally cleansed. You can be satisfied with the fact that I have pardoned you.

Mirzā Sāhib describes his displeasure through a most beautiful example. He writes in a letter:

> The displeasure of the dervishes is like a handful of soil which is cast into a river. No trace of it [displeasure] remains in me. You apologized more than necessary in your letter. It washed off the soil from my heart. You do not have to worry in the least.[1]

Martyrdom

Strangely, Mirzā Sāhib had high hopes for martyrdom. According to the author of *Maʿmūlāt Mazharīyyah*, Mirzā Sāhib would often say: "Since I was not blessed with martyrdom in my young days, how can I expect it in my old age? However, one should not lose hope in

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[1] *Mirzā Jānjānā Ke Khuṭūṭ*, p.86.

Allāh *taʿālā*." This hope of Mirzā Sāhib was realized when he was 82 years old when he was attacked and killed. Hadrat Shāh Ghulām ʿAlī Sāhib *rahimahullāh* relates this incident as follows:

> Some part of the night had passed when a few people knocked on Hadrat's door. His attendant said to him: "Some mūrīds have come to meet you." He replied: "Bring them in." Three of them entered through the door, one of whom was a Mogul. Hadrat emerged from his bedroom and stood before them. The Mogul asked: "Are you Mirzā Mazhar Jānjānā?" Mirzā Sāhib replied: "Yes." The other two companions affirmed that he was in fact Mirzā Jānjānā. The wretched fellow then shot him with a small gun. The bullet struck him on the right, close to his heart. Bearing in mind his old age and weakness, Mirzā Sāhib fell to the ground.

The next morning, Najaf Khān sent a European surgeon with a message that the whereabouts of the killer are not known, if you know anything about him, tell us so that we may punish him. Najaf Khān was a counsel to King Shāh ʿĀlam. Najaf Khān was a Shīʿah and because of him Shīʿism was spreading in the Mogul court. Mirzā Sāhib was the greatest obstacle in his path. This is why Najaf Khān himself had instigated this attack. This is confirmed from the history books of that era. Mirzā Sāhib therefore declined Najaf Khān's offer and sent this message: "If it is Allāh's will for me to recover, this wound will heal. There is no need for this European surgeon. I have already forgiven the man who did this to me. If you find him, you must pardon him."

A Muslim surgeon continued treating Mirzā Sāhib but his condition did not improve. He remained in this condition in bed for three full days. Hadrat Shāh Ghulām ʿAlī *rahimahullāh* describes these three days as follows:

> He remained alive for three days, and he became weaker by the day. His weakness deteriorated to such an extent that his voice could not be heard. The third day was a Friday. After the fajr salāh he said: "I have missed 11 salāhs and my entire body is messed with blood. I do not have the strength to lift my head. The ruling is that if a sick person does not have the strength to lift his head, he must not perform salāh. What do you know about this ruling?" I replied: "The ruling is as you said." When half the day passed, he raised both his hands and made duʿā' for quite some time. He then asked: "How much of time remains?" I replied: "Four hours." He said: "There is still time for maghrib." On Saturday night (10 Muharram) 1195 A.H. he took a few deep breaths at the time of maghrib and passed away. To Allāh we belong and to Him is our return.

Burial

Mirzā Sāhib passed away on 10 Muharram al-Harām 1195 A.H./1780. Maulānā Fakhr ad-Dīn Sāhib performed his janāzah salāh and he was buried in Delhi. May Allāh *taʿālā* illuminate his resting place.

Hadrat Shāh Fakhr ad-Dīn Dehlawī (d. 1199 A.H.)

Name And Lineage

His name is Shāh Fakhr ad-Dīn *rahimahullāh*. His father's name is Shāh Nizām ad-Dīn Aurangābādī. He was a Siddīqī (from the family of Hadrat Abū Bakr *radiyallāhu ʿanhu*) from his father's side and a Sayyid (from the family of Rasūlullāh *sallallāhu ʿalayhi wa sallam*) from his mother's side. His mother (whose name was Sayyidah Begum) was from the family of Hadrat Sayyid Muhammad Gesūdarāz *rahimahullāh*.

Shāh Fakhr ad-Dīn's title was Muhibb an-Nabī (one who loves Rasūlullāh *sallallāhu ʿalayhi wa sallam*). The reason given for this title is that he saw a dream in which Hadrat Khwājah Muʿīn ad-Dīn Chishtī *rahimahullāh* and Hadrat Chirāgh Dehlawī *rahimahullāh* addressed him by this title.

Birth

Shāh Fakhr ad-Dīn Sāhib *rahimahullāh* was born in 1130 A.H./1717 in Aurangābād. Hadrat Shāh Kalīmullāh Dehlawī *rahimahullāh* was overjoyed when he heard that a son was born to his beloved murīd, Shāh Nizām ad-Dīn *rahimahullāh*. He named him Fakhr ad-Dīn and gave his special garment to the newborn. He also gave the glad tiding of a glorious future for the boy. Shāh Fakhr ad-Dīn Sāhib *rahimahullāh* himself makes mention of this as follows:

> I still have the letter which Hadrat (Shāh Kalīmullāh Sāhib *rahimahullāh*) wrote to my father subsequent to my birth. It contains many glad tidings in my favour, and words which are beyond my rank. May Allāh *taʿālā* have mercy on me through the blessings of those words.

In the same letter, Shāh Sāhib *rahimahullāh* had also stated that this boy will illuminate the lamp of rectitude and guidance in Shāh Jahānābād.[1]

Education

Considerable attention was given to Shāh Fakhr ad-Dīn Sāhib's education. His father himself was an esteemed scholar. He paid special attention to the education and training of his son regarding whose future Hadrat Shāh Kalīmullāh Sāhib *rahimahullāh* had given glad tidings. He ensured that he was tutored by the well-known scholars of that time.

Bayʿat

His father loved him intensely. This is why he used to pay particular attention to his spiritual training. He inducted his son as his murīd when he was still a child. Shāh Fakhr ad-Dīn Sāhib *rahimahullāh* was 16 years old when his father passed away. His father called him to himself via Qādī Karīm ad-Dīn *rahimahullāh*, embraced him for a long time, and transferred his spiritual bounties to him. His soul then ascended to the sanctified world. Shāh Fakhr ad-Dīn's education was not completed as yet, so he continued studying for three years after his father's demise.

Employment in The Army

Instead of occupying his father's seat after completing his studies, Shāh Fakhr ad-Dīn *rahimahullāh* got employed in the army. However, saintliness was in his disposition and he could not defer it. If his day was spent in the clamour of swords and spears, his night was spent in bowing and prostrating before Allāh *taʿālā*. *Manāqib Fakhrīyyah* states that he used to spend the entire night in his tent in worship. He used to do his utmost to conceal his condition. Those who

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[1] *Tārīkh Mashā'ikh Chisht*, vol. 5, p. 150.

saw his outward appearance and state could never imagine that this man was devoted to the Sufi path. He said on one day: "I spent considerable time in dhikr and spiritual practices in my early days."

Manāqib Fakhrīyyah states that he bore pains and difficulties by day and night for a period of eight years. While in the army, he used to remain with Nizām ad-Daulah Nāsir Jang and Himmat Yār Khān.

Manāqib Fakhrīyyah states: He used to engage in army tasks and sword fighting, and would always be fasting while in this state. Although he did his utmost to conceal his spiritual condition in the army, it was not possible. When more and more people began learning of it, he left the army and proceeded to Aurangābād.

Stay in Aurangābād

On reaching Aurangābād, Shāh Sāhib *rahimahullāh* occupied his father's seat and tried to conceal his condition as much as he could. However, this was not easy bearing in mind the khānqāh to which he was attached and the place which he occupied. People gradually began learning of his intense spiritual exercises and the number of his followers increased.

It is stated that when he realized that he has become popular in the entire Dakkan region, he wanted to leave and go to some other place where he could conceal his condition. However, it was not easy for him to leave Aurangābād. When he used to intend leaving, the thought would come into his mind: "My father's and mentor's grave is here. How can I leave it and go?" While he was still in this confused state, he saw his father in a dream quoting a certain couplet to him.

He then plucked some courage from this statement of Hadrat Rūm *rahimahullāh*:

O boy! Break the fetters and become free.

Departure to Delhi

One day he left Aurangābād and began walking with his two workers, Qāsim and Hayāt. *Manāqib Fakhrīyyah* states that he left in 1160 A.H./1747 while *Manāqib al-Mahbūbīn* states that he left in 1751.

Ghāzī ad-Dīn Khān Nizām *rahimahullāh* provides a lot of details about this journey in his *Fakhrīyyah an-Nizām*. When in Delhi, Shāh Fakhr ad-Din stayed over at the house of an old woman. There was an idol-house nearby. The Hindus also began expressing their faith and confidence in him. When he left this place, he resigned himself in a masjid which was situated near the grave of Hadrat Shaykh Qutb ad-Dīn Bakhtiyār Kākī *rahimahullāh*. He then visited the graves of several personalities of his spiritual lineage and eventually went to the grave of Shāh Kalīmullāh Sāhib *rahimahullāh*. The latter's son received him with much love and Shāh Fakhr ad-Dīn stayed over at his place as a guest for three days.

He then rented a house in Karah Bahlīl where he initiated a programme of teaching and lecturing. Through his blessings, this place was turned into an admirable "garden". A programme of inducting murīds was also initiated. Mirzā Husayn Akbarābādī *rahimahullāh* who was a master in the art of war fell at Shaykh Fakhr ad-Dīn's feet and became his murīd.

Journey to Pāk Pattan

Not long after his arrival in Delhi, Shāh Fakhr ad-Dīn Sāhib *rahimahullāh* undertook a journey to Pāk Pattan where Shaykh Muhammad Yūsuf *rahimahullāh* was stationed. The latter received him warmly and accommodated him in a room near the mausoleum. He became occupied in worship and spiritual exercises there. He used to perform 1 000 rak'ats of salāh every night. While he was returning from Pāk Pattan, he said that his heart is experiencing some anxiety and

restlessness with regard to Dakkan. Within a few days he received the news that Nawāb Nizām ad-Daulah Nāsir Jang (who had a strong bond with Shāh Sāhib *rahimahullāh*) had been martyred. Shāh Sāhib *rahimahullāh* spent a few days in Karah Bahlīl and then shifted to the madrasah at Ajmeri Gate. He made this his residence and began a programme of teaching and lecturing here.[1]

Teaching And Lecturing

Shāh Fakhr ad-Dīn Sāhib *rahimahullāh* began teaching and lecturing at the madrasah in Ajmeri Gate. This madrasah was built by Amīr Ghāzī ad-Dīn Khān Fīroze Jang. He probably chose this madrasah because of the relationship which existed between the elders of his family and the Āsifīyyah. When he commenced teaching here he did not suffice with teaching a few prescribed textbooks. Rather, he created an environment of instruction and guidance. Consequently, students from far and wide came here. Most of his well-known murīds were students of the madrasah. A speciality of his lessons was that internal rectification prevailed. Education on sulūk (Sufism) was a special part of the course. When Maulānā ʻAbd ar-Rahmān Muwahhid Lucknowī *rahimahullāh* came to Delhi he first proceeded to the madrasah of Shāh Fakhr ad-Dīn Sāhib *rahimahullāh* and requested him to teach him the external sciences. Shāh Sāhib replied: "Study the remaining books on concentration and focus, and you would have acquired the necessary knowledge." At the time, Maulānā ʻAbd ar-Rahmān Sāhib *rahimahullāh* was more inclined towards the external sciences while this madrasah stressed more on sulūk and purification of the internal self. This is why he left for Rāmpūr after a few days.

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[1] *Tārīkh Mashā'ikh Chisht*, vol. 5, p. 159.

The madrasah of Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* in Delhi was at its peak at the time when Shāh Fakhr ad-Dīn Sāhib *rahimahullāh* was delivering his lectures at Ajmeri Gate. The madrasah of Shāh Fakhr ad-Dīn Sāhib *rahimahullāh* had a Sufi flavour with more emphasis on sulūk and spiritual knowledge. In the madrasah of Shāh ʿAbd ar-Rahīm *rahimahullāh* (the compiler of *Fatāwā ʿĀlamgīrī*) more emphasis was given to the external sciences while sulūk was also taught. Efforts were being made towards a major revolution in teaching these sciences in the light of the Qur'ān and Hadīth.

Academic Inclination

Shāh Fakhr ad-Dīn Sāhib *rahimahullāh* had a lofty academic inclination. Most of his time was spent in studying and reading. He would always have some book or the other with him. He would be explaining Hadīth at times, and reading *ʿAwārif al-Maʿārif* at other times. He was so enamoured with *Fawā'id al-Fuwād* that it would always be either on his chest or by his bedside.

Written Works

The following are some of his written works which we could lay our hands on:

1. Nizām al-ʿAqā'id.
2. Risālah Murjiyah.
3. Fakhr al-Hasan.
4. Risālah ʿAyn al-Yaqīn.

These books portray his academic erudition and research capabilities. Sir Sayyid wrote: His books are clear and absolute proofs of his academic expertise.

Character

The most distinguishing aspect of Shāh Fakhr ad-Dīn Sāhib's personality was his character. He used to meet everyone – big and small – in a very warm and pleasant manner. If he saw anyone in distress, he would remain restless until he helped the person. He left for hajj on one occasion. When he was about to board the boat, an old woman came forward and said: "I need to get my daughter married but we are living in poverty. How can I get her married?" Shāh Sāhib *rahimahullāh* removed his luggage immediately from the boat, gave the woman whatever provisions he had for the journey, while he himself returned home.

Note: Glory to Allāh! Look at the level of his recognition of Allāh *taʿālā*. He gave preference to helping the old woman over going for hajj. This hajj may have been an optional hajj. A similar incident occurred with Hadrat Mujaddid Alf Thānī *rahimahullāh*. When he was departing for hajj he went to Delhi and visited Hadrat Khwājah Bāqī Billāh *rahimahullāh*. It had been his long wish to meet him. When he expressed his wish to establish a bond of rectification with him, Hadrat Khwājah Sāhib *rahimahullāh* said: "If you defer your hajj at present, you will – Allāh willing – be successful in this path." Hadrat Mujaddid Sāhib *rahimahullāh* cancelled his intention for hajj and remained in Hadrat Khwājah Sāhib's service. The level of affiliation and Allāh-recognition which he acquired is known to all. I am therefore of the opinion that in the case with Shāh Fakhr ad-Dīn Sāhib *rahimahullāh*, it must also have been an optional hajj. Allāh *taʿālā* knows best. (compiler)

Humility

He disliked anyone praising him. If a murīd greeted him by clasping his hands together or by lowering his head, he disapproved of it. If a person extended his

hand towards his feet, he would stop the person and express his displeasure. He disliked going to places for meals. At the same time, he would not refuse an invitation. He would receive every person who came to his place with a smiling mien and pleasant face. He would address the person as "Hadrat" or "Sāhib". He would speak to each person according to his individual inclinations and likes. He would speak to a scholar on academic subjects, with a soldier on matters related to war, and with an alchemist on alchemy.

The Effect of His Company

Shāh Fakhr ad-Dīn Sāhib's company used to have a magical effect. Anyone who came to his khānqāh was most definitely affected and impressed by him. Criminals used to come to his khānqāh in search of refuge and would leave their as Auliyā'. There were others who used to come with the intention of causing harm but would depart as his close associates. Yet others would come to "break his head" and would end up having their own heads broken. Anyone on whom he set his eyes would end up successful.

A person came with the intention of causing him harm, but when he stood before Shāh Sāhib, he himself lost his ground and began shouting: "He is the stealer of hearts."

On one occasion, ten Afghanis assembled in Qutb Sāhib with the intention of murdering him, but when their eyes met, they changed their intention immediately.

When the author of *Manāqib Fakhrīyyah* went to meet him on the first occasion, he felt as if there was an

"intoxicating" drink which was cast into his heart, or a heat which filled his chest.[1]

Bahādur Shāh Zafar And Shāh Sāhib

When Bahādur Shāh used to be in his Dīwān, he would constantly express his faith and confidence in Hadrat Shāh Fakhr ad-Dīn Sāhib *rahimahullāh*. The following couplet of Bahādur Shāh seems to suggest that he had pledged bayʿat to Hadrat Shāh Fakhr ad-Dīn Sāhib *rahimahullāh*:

> Why should you, O Zafar, not hold your head high, after all, Fakhr ad-Dīn held a turban and tied it on your head.

Demise

Shāh Fakhr ad-Dīn Sāhib *rahimahullāh* passed away on 27 Jumādā al-Ukhrā 1199 A.H./1784. He was 73 years old at the time. One day before his demise, he quoted the following couplet of the *Mathnawī*:

> The time has come when I will be unclothed (for the bathing of the deceased). May my eyes be sacrificed. May my entire body be handed over [to Allāh].

He was buried in Delhi near the mausoleum of Khwājah Qutb ad-Dīn Bakhtiyār Kākī *rahimahullāh*. A large crowd of devotees attended his funeral. Akbar Shāh Thānī arrived at the graveyard while crying profusely. The following is engraved at the head side of his grave:

بسم الله الرحمن الرحيم

لا إله إلا الله محمد رسول الله، اللّٰهُمَّ صل على محمد وعلى ال محمد.

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[1] *Tārīkh Mashā'ikh Chisht*, vol. 5, p. 187.

When Fakhr ad-Dīn departed from this temporary guesthouse to the eternal abode of Allāh *taʿālā*, I ascertained the year of his demise from the unseen. The caller from the unseen said: It is Khurshid Do Jahānī (the sun of both worlds). (1100 A.H.)

Children

Shāh Fakhr ad-Dīn Sāhib *rahimahullāh* had one son whose name was Ghulām Quṯb ad-Dīn. He was born in Dakkan. When Shāh Fakhr ad-Dīn Sāhib *rahimahullāh* left for Delhi, he left his son in the care of his sister.

Later on, Ghulām Quṯb ad-Dīn Sāhib *rahimahullāh* occupied his father's seat. He was very popular due to his abstinence and religiosity. Muhammad Akbar Shāh and Bahādur Zafar were his murīds. The following is stated in *Shajarah al-Anwār*:

> Muhammad Shāh Akbar Shāh became a devoted murīd of the son of Hadrat Fakhr ad-Dīn *rahimahullāh* (Ghulām Quṯb ad-Dīn *rahimahullāh*). He also instructed some of his sons and associates to become his murīd.

Ghulām Quṯb ad-Dīn Sāhib *rahimahullāh* passed away on 18 Muharram 1233 A.H./1817. He was buried near the grave of Hadrat Quṯb Sāhib *rahimahullāh*. May Allāh *taʿālā* shower His mercy on him.

Miyā Kāle Sāhib

Ghulām Quṯb ad-Dīn Sāhib *rahimahullāh* also had just one son whose name was Miyā Nasīr, but was known as Kāle Sāhib. The masses and the elite of Delhi used to respect him highly. His house is situated in the Qāsim Jān alley and is presently known as Ihāṯah Kāle Sāhib. He passed away on 15 Safar 1262 A.H./1845.

He was buried in Mahr Walī in Delhi. May Allāh *taʿālā* shower His mercy on him.[1]

[1] *Tārīkh Mashā'ikh Chisht*, vol. 5, p. 201.

Hadrat Maulānā Thanā'ullāh Sambhalī (d. 1199 A.H.)

Introduction

He is from among the senior khulafā' of Hadrat Mirzā Mazhar Jānjānā *rahimahullāh*. He studied the external sciences as well. He studied Qur'ān and Hadīth under Hadrat Shāh Walī Allāh Muhaddith Dehlawī *rahimahullāh*. He acquired the knowledge of the Tarīqah from Khalīfah Khwājāh Mūsā Khān *rahimahullāh*. Dhikr and meditation were his constant occupations. He benefited in the internal excellences by the order of Khalīfah Khwājāh Mūsā Khān *rahimahullāh*. He reached the highest stations of the Tarīqah and was given permission to teach it to others. He remained occupied in teaching, lecturing, and guiding towards Allāh *ta'ālā* in the town of Sambhal. He was described as a man of knowledge, practice, patience and steadfastness. He was well-known for his impeccable character and beautiful division of time. He says: "A person acquires effulgence and purity by teaching Hadīth and tafsīr, and the Ahmadī affiliation receives strength and progress [through teaching Hadīth and tafsīr].

Note: May Allāh *ta'ālā* inspire us to teach and lecture with this belief, and honour us with effulgence and purity. Āmīn. (compiler)

Maulānā Thanā'ullāh Sambhalī *rahimahullāh* saw a dream one night in which Rasūlullāh *sallallāhu 'alayhi wa sallam* paid particular attention to his spiritual condition. He stipulated one rupee daily for him. Subsequent to this dream, a wealthy man would send one rupee daily to him for the fulfilment of his needs.

Mirzā Mazhar's Letter

وَهُوَ مَعَكُمْ اَيْنَمَا كُنْتُمْ

He [Allāh] is with you wherever you are.

You must go there and represent me because that district does not have any wise ʿālim and erudite dervish. Remain focussed in your work and do not allow any worry to enter your heart. Spend your time in acquiring the external and internal benefits of Dīn. Allāh *taʿālā* blessed you with these treasures, and this is how you must express gratitude to Him.

Hadrat Junayd *rahimahullāh* said:

الشكر صرف النعمة في مرضات المنعم

Gratitude entails spending all the bounties in earning the pleasure of the Benefactor [Allāh].

Allāh willing, constriction will be changed into prosperity very soon.

There is no difficulty which cannot be solved. Man must not be distressed.

If you receive anything from outsiders, you must accept it without hesitation because when you receive something without seeking it and without asking for it, then it does not negate reliance on Allāh *taʿālā*.

May Allāh *taʿālā* not destroy those who follow the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and the dervishes of the Khānqāh ʿĀlī Jāh Naqshbandīyyah Mujaddidīyyah. You yourself must remain steadfast in teaching the Tarīqah and the texts. Spend your time in these two things if you want to acquire success in both worlds. You must conduct the assembly of Khatm Khwājgān and Khatm Hadrat Mujaddid *rahimahullāh* every day. This is essential. Attach your hopes with Allāh *taʿālā* and sever them from everyone else. Do not bother about the mutiny of the Marhat unbelievers. Allāh willing, our friends will not be harmed in any way. Consider me to be with you. That is all.

Hājī Muhammad Yār studied this way and through his focus and attention, he acquired the affiliation of presence and consciousness. He then decided to remain in the company of Maulwī Naʿīmullāh *rahimahullāh*.

Hadrat Ahmad ʿAlī *rahimahullāh* who is from his associates benefited from him. He was overwhelmed by the emotions of affiliation of the heart. Due to these emotions, he gave up sleeping and eating. He used to be restless and "intoxicated" most of the time. It was through Maulānā Thanāʾūllāh's beautiful training that he came back to his senses. After reaching the level of self-obliteration, he received permission to teach the Tarīqah to others. He was immersed in emotions of affiliation with Allāh *taʿālā*.[1]

Demise

He passed away in 1199 A.H. as mentioned in *Bashārāt Mazharīyyah*. He was buried in Sambhal. May Allāh *taʿālā* illuminate his resting place.[2]

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[1] *Maqāmāt Mazharī*, p. 375.

[2] Marginal notes of *Maqāmāt Mazharī*, p. 408.

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SULTANS OF INDIA

Allāh *taʿālā* says:

تُؤْتِي الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ

You give kingdom to whomever You will and You take away kingdom from whomever You will.[1]

فَخَلَفَ مِنْۢ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلٰوةَ وَاتَّبَعُوا الشَّهَوٰتِ

There came in their place successors who abandoned salāh and went after their lusts.[2]

Volumes three, four and five contained biographies of a few kings of India who were righteous, just and followed the Sunnat. They rendered important services to Islam and the nation and had certain admonitory life conditions, desirable character, unique sense of justice, and extreme equity in treating people of every religion and creed. The present volume – volume six – relates the biographies of a few unworthy kings who, due to their unworthiness, short sightedness and evil deeds, caused such a magnificent country to slip away from the hands of Muslims. These are presented to serve as admonitions.

فَاعْتَبِرُوْا يَا أُولِي الْأَبْصَارِ

Take admonition O people of insight!

In the previous volumes you read the biographies of justice-seeking, concerned, Allāh-fearing and religious kings of the Mogul Sultanate. We now present – with a painful heart – the biographies of the weak rulers who

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[1] Sūrah Āl ʿImrān, 3: 26.
[2] Sūrah Maryam, 19: 59.

succeeded Aurangzeb ʿĀlamgīr *rahimahullāh*. By reading about them, the phenomenal services of the ʿulamāʾ and Sufi masters of that era can be gauged. Allāh willing, it will also increase the rank, confidence and insight of those personalities in our hearts. May Allāh *taʿālā* inspire us with the same wisdom, fortitude and determination to work in this tribulation-filled era. Āmīn.

A Brief Outline on The Weak Successors of Hadrat Aurangzeb

During the era of Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* (1114 A.H.-1176 A.H.) and after the rule of Aurangzeb *rahimahullāh*, eleven Mogul kings ascended the throne. They are:

1. Muhammad Muʿazzam Bahādur Shāh (whose title was Shāh ʿĀlam Bahādur Shāh Awwal) ibn Aurangzeb ʿĀlamgīr (who ruled for five years and two months). Unfortunately, he opted for the Shīʿah religion after which the deterioration and fall of the Mogul Sultanate was inevitable. We seek refuge in Allāh *taʿālā*.

2. Muʿizz ad-Dīn Jahāndār Shāh ibn Muhammad Muʿazzam Bahādur Shāh (who ruled for 10 months). He proliferated the consumption of alcohol. The downfall of the sultanate was thus inevitable.

3. Farrukkhsiyar ibn ʿAzīm as-Shān ibn Muhammad Muʿazzam (who ruled for six years and four months).

4. Nīkūsiyar ibn Muhammad Akbar ibn Aurangzeb ʿĀlamgīr.

5. Rafiʿ ad-Darajāt ibn Rafīʿ al-Qadr (who ruled for three years and ten days).

6. Rafīʿ ad-Daulah ibn Rafīʿ al-Qadr (whose rule was just in name).
7. Muhammad Shāh ibn Jahān Shāh, a grandson of Bahādur Shāh (who ruled for two years and six months). Nādir Shāh had attacked during his rule.
8. Ahmad Shāh ibn Muhammad Shāh ibn Jahān Shāh (who ruled for six years and ten months). The authority of the British commenced during his ruler.
9. ʿAzīz ad-Dīn ʿĀlamgīr Thānī ibn Jahāndār Shāh. The third attack of Ahmad Shāh Abdālī took place during his rule.
10. Muhīy as-Sunnah ibn Kāmbakhsh ibn ʿĀlamgīr Thānī (who ruled for a few days).
11. Shāh ʿĀlam ibn ʿAzīz ad-Dīn ʿĀlamgīr Thānī. He was responsible for giving powers of rule to the British.

Eleven kings ascended the throne in about half a century. Some of them ruled for only ten months, others for four months, there were those whose rule was just in name, and yet others who ruled for only a few days.

We will now relate the lives of a few kings who did have a few good qualities but whose shortcomings were more. It was on account of them that such a massive sultanate slipped away from the hands of the Muslims.

Finally, the life of Bahādur Shāh Zafar will be presented in a bit of detail. The end of his rule marked the end of the Mogul Sultanate.[1]

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 5, p. 46.

فَاعْتَبِرُوْا يَا اُولِى الْاَبْصَارِ

Take admonition O people of insight!

Muhammad Muʿazzam Shāh ʿĀlam Bahādur Shāh Awwal (d. 1124 A.H.)

Muhammad Muʿazzam Bahādur Shāh was the eldest of ʿĀlamgīr's sons. He defeated his brother, Muhammad Aʿzam Shāh, and took over the reigns of power. The biggest proof of his divergence from the temperament and creed of ʿĀlamgīr was that he converted to the Shīʿah religion. This religion not only differed with the creed and temperament of ʿĀlamgīr, but with the entire chain of Taymūrī sultans. It was also against the well-being of this sultanate.

The consequence of this change manifested itself in the masses and in the army in the form of not only negativity but dejection. It no longer had that religious fervour which existed in the previous Mogul kings and which was a major source of its power. This reality has been perceived by certain non-Muslim historians. Dr. Satish Chandar writes: "The policy of the government weakened the influence of religion."

Major changes had taken place in the works of the sultanate after the demise of ʿĀlamgīr. The nature of all relations had changed. The Marhats who had contacts with the Taymūrī Sultanate changed their attitude completely. The Mogul Sultanate became weak and was now in the throes of death. However, right until his end, Shāh ʿĀlam Bahādur Shāh did not give up his pride.

Towards the end of his life, Muhammad Muʿazzam Bahādur Shāh was completely overcome by palpitation of the heart and a relapse in his brain. He passed away in the capital, Lahore on 19 Muharram 1124 A.H. To Allāh we belong and to Him is our return.

Muʿizz ad-Dīn Jahāndār Shāh ibn Muʿazzam Bahādur Shāh (d. 1125 A.H.)

Jahāndār Shāh succeeded his father to the throne in 1713. He handed over the reigns of the government to a dancing woman by the name of Laʿl Kinore. The mere indication of her eyebrow would either make or break people's fortunes. There is no moral, cultural and human sin which was not committed through the influence of this woman.

Laʿl Kinore said to him on one occasion: "I have never seen the condition which is experienced by people who are on a sinking ship." A royal order was issued for this wish to be fulfilled.

Note: These two hard-hearted people personally observed the ship sinking with those on board, and were laughing at them. I believe that this hard-heartedness caused not only this physical ship to sink, but the ship of the entire Mogul Sultanate. To Allāh we belong and to Him is our return. (compiler)

The king himself used to walk around the bazaars with Laʿl Kinore and openly join her in consuming wine in the taverns. She even had him construct the Rāwan Fort and then raze it to the ground. This environment of luxurious living and pleasures had its effect on the lives of the masses.

He used to spend 20 million rupees annually on his beloved, Laʿl Kinore. The gatherings of pleasure and music used to have so many lamps lit that there was a shortage of oil in Delhi. This caused the price of oil to rocket.[1]

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[1] *Tārīkh Mashā'ikh Chisht*, vol. 5, p. 40.

Maulānā Sayyid Sabāh ad-Dīn ʿAbd ar-Rahmān writes in *Bazm Taymūrīyyah* that Jahāndār Shāh ascended the throne after Bahādur Shāh. Although his rule lasted for only ten months, greed and avarice damaged the integrity of the royal court to such an extent that the rest of the Taymūrī sultans were reduced to a laughing stock.[1]

This is the consequence of worshipping base desires, abandoning the orders of Allāh *taʿālā*, and persisting in sin. Eleven months had not yet passed for Jahāndār Shāh on the throne when he was murdered at the hands of Muhammad Farrukhsiyar. Man is undoubtedly heedless. He forgets himself in his pleasures and intoxication, and has to regret later on. He does not realize that this unreliable fleeting world is a place of retribution. How unfortunate that despite having intelligence and senses, man becomes enamoured by this short-lived world. The end of world-worshippers is always sorrowful. Despite their wealth and power, people make them the targets of their sorrows and anger, and they have to suffer the consequences of their actions in this world. If not, they will certainly pay for whatever they did in the Hereafter. The result of worldly wealth is comfort and popularity in this world. But people become so heedless and intoxicated that they do not bother about Allāh's wrath and become immersed in the worship of the self and in sin. This applies more to those who enjoy sultanate and influence. The veil of heedlessness covers their eyes so completely that a father will kill his son and vice versa for this short worldly kingdom. However, they will have to bear its burden in both worlds, and humiliation and disgrace accompany them.

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[1] *Bazm Taymūrīyyah*, vol. 3, p. 93.

After ruling for ten months, he departed from this world in 1125 A.H./1713. To Allāh we belong and to Him is our return.[1]

[1] *Muntakhab al-Lubāb*, vol. 4, p. 154.

Nāṯir ad-Dīn Muhammad Shāh Bādshāh (d. 1161 A.H.)

Muhammad Shāh ruled for 29 years and six months. His era is filled with many confrontations and incidents. It was during his rule that the historical attack on Delhi by Nādir Shāh took place. At the time, there were two people who had full control over the sultanate, viz. Qutb al-Mulk ʿAbdullāh Khān and Amīr al-Umarā' Husayn ʿAlī Khān. At the time, the influence of the royal court was restricted to the king's attendance of the jumuʿah salāh. Due to the pressure of these two, the king could execute no injunctions of his own.[1]

After this, Muhammad Shāh was so overcome by a life of luxuries and comforts that it causes one to forget about the lives of materialists of the past.

The descendants of Akbar and Aurangzeb were devoid of the impressive royal attributes of their forefathers. Their engrossment with pleasures and comforts did not allow them the opportunity to pay attention to matters related to the country. They were even more clueless than the women of the royal palaces and disinterested in such matters. In fact, we constantly read about his (Muhammad Shāh's) grandmother repeatedly trying to awaken her grandson from his heedless dream. His indifference was a clear cause of downfall and destruction.

In short, the sultanate which was established through the resoluteness, single-mindedness and distancing one's self from the world by Bābar; and whose successors up to Aurangzeb had upheld through their innate bravery and Taymūrī pride; had reached the

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[1] *Tārīkh Daʿwat Wa ʿAzīmat*, vol. 5, p. 52.

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level of materialism, heedlessness and indifference which has become a part of the history of inherited and autocratic sultanates; if not, their destiny. Iqbāl [the poet] rightly said:

> Let me tell you what the fate of nations is: It starts with the sword and spear, and ends with a peacock and a violin.

What eventually happened is what Muhammad Shāh himself said:

> It is due to the misfortune of a person's misdeeds that he is taken to task.

Nādir Shāh headed towards Delhi in 1151 A.H. Before this, he had written several letters to Muhammad Shāh.

> The city was immersed in pleasures, merrymaking and luxuries. Muhammad Shāh Bahādur was on the throne. He was not interested in anything but indulgence. He had a glass of wine and a woman at his side at all times. Who had the brains to write a reply [to Nādir Shāh]?"

Details regarding Nādir Shāh's attack and invasion can be studied in the Indian history books. What was the condition of Delhi after his attack can be read in *Tārīkh Hindustān*. (Bear in mind that Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* was 37 years old at the time and he had already returned from the Hijāz).

Muhammad Shāh suffered from diarrhoea and departed from this world on 26 Rabīʿ ath-Thānī 1161 A.H./April 1748. According to the author of *Tārīkh*

Hindustān, he ruled for 30 years and conveyed the Taymūrī family on the verge of destruction.[1]

[1] *Tārīkh Daʿwat Wa ʿAzīmat*, vol. 5, p. 56.

Jalāl ad-Dīn Muhammad Shāh ʿĀlam Thānī (d. 1221 A.H.)

During the rule of Muhammad Shāh, the Mogul Sultanate experienced a moral and administrational degeneration. Indian society and the rulers became inclined to comforts, luxuries, a life of indulgence, ease and pleasures. This was in line with the following principle:

الناس على دين ملوكهم

People follow the ways of their rulers.

As for Shāh ʿĀlam Thānī who ascended the throne in 1173 A.H./1759, his era marked the political downfall of the sultanate. During his 47-year rule, he became a puppet in the hands of others. The Nawābs of Avadh, Wazīr Shujāʿ ad-Daulah and Mīr Qāsim suffered a defeat at the hands of the British. Subsequent to this, Shāh ʿĀlam accepted the rule of the British in 1764. He signed an agreement in the light of which the powers of the civil courts and the collection of taxes and their income for the states of Bengal, Bihār and Orissa were given to the East India Company. Shāh ʿĀlam himself took the protection of the Marhats and transferred the districts of Allāhābād and Kirah to them.

Academic And Spiritual Condition

Despite the political confusion and the social disorder and retrogression, this era was – on an individual level – an era of academic excellences, engrossment in teaching and writing, spiritual focus, internal progress, and the purification and rectification of the selves. Several distinguished personalities were born who had no affinity with this era of retrogression and did not seem to be affected by the prevailing conditions. It is

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said that this is a result of the efforts and endeavours of many academic and literary personalities.

As regards the proliferation of knowledge, intelligence, erudition in teaching and excellent writing skills, we find the following men of knowledge and wisdom who shone during this era:

1. Maulānā Ahmad ibn Abū Saʿīd (Mullā Jīyūn Amethwī *rahimahullāh*) who is the author of *Nūr al-Anwār* and *at-Tafsīrāt al-Ahmadīyyah*.
2. Mullā Hamdullāh Sandelwī *rahimahullāh* who is the author of *Sullam* and is well known as Hamdullāh.
3. Maulānā Muhammad Hasan *rahimahullāh* (well known as Mullā Hasan Firangī Mahallī) who is the author of *Sharh Sullam*.
4. Maulānā Rastam ʿAlī Qanūjī *rahimahullāh*.
5. Shaykh Sifatullāh Khayrābādī *rahimahullāh*.
6. Shaykh ʿAlī Asghar Qanūjī *rahimahullāh*.
7. Maulānā Ghulām ʿAlī Āzād Balgrāmī *rahimahullāh*.
8. Maulānā Ghulām Naqshband Lucknowī *rahimahullāh*.
9. Qādī Muhibbullāh Bihārī *rahimahullāh* who is the author of *Sullām al-ʿUlūm* and *Muslim ath-Thubūth*.

And various other personalities.[1]

Moral And Social Degeneration

However, the fact is that in the presence of these unique men of scholarship and Sufi masters with pure

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[1] Refer to *Tārīkh Daʿwat Wa ʿAzīmat*, vol. 5.

souls, the Muslim society of India – especially due to the influence of the ruling class – political degeneration, a deluge of material wealth, and the influence of Iranian culture resulted in moral degeneration reaching its peak. This is why they were unable to fulfil their role which the ruling class fulfilled in every era when there was a political revolution. It was from this class that such individuals came forward who filled this vacuum which was normally born in the political and administrative fields.

Demise

After several battles, Lord Lake entered Delhi with a British army, expelled the Marhats, and stipulated that 100 000 rupees be given annually to the king as his pension. Shāh ʿĀlam ruled for 45 years, remained blind for 18 years, and departed from this world in 1221 A.H./1806.[1]

[1] *Tārīkh Daʿwat Wa ʿAzīmat*, vol. 5, p. 58.

Muʿīn ad-Dīn Akbar Shāh Thānī (d. 1253 A.H.)

Muhammad Akbar Shāh is the son of Shāh ʿĀlam. He was born to Mubārak Mahal (mother's name) on a Wednesday on 7 Ramadān 1173 A.H. in Makanpūr Zāhdān. Mubārak Mahal was from a family of Sayyids. Shāh ʿĀlam was at the residence of Nawāb Najīb ad-Daulah in Dhū al-Hijjah 1171 A.H. and this is where he got married to Mubārak Mahal.

Akbar Shāh was cognizant with the prescribed sciences. Like Jahān Shāh, his brothers, Mirzā Jahāndār Shāh, Mirzā Ahsan Bakht, Mirzā Sulaymān Shikuh, and Mirzā Farkhandah Bakht had an interest in poetry and language.

Shāh ʿĀlam passed away on 19 November 1806/1222 A.H. Muhammad Akbar Shāh Thānī was 46 years old at the time, and he ascended the throne.

The Shaykh of Akbar Shāh Thānī

Akbar Shāh Thānī had pledged bayʿat to Maulānā Fakhr ad-Dīn *rahimahullāh*. The book *Shajarah al-Anwār* states:

> Muhammad Shāh Akbar Shāh became a devoted murīd of the son of Hadrat Fakhr ad-Dīn *rahimahullāh* (Ghulām Qutb ad-Dīn *rahimahullāh*). He also instructed some of his sons and associates to become his murīd.

Generosity

Although Akbar Shāh Thānī liked luxuries, he was extremely generous and very concerned about the poor. He used to give a lot to them in his old age. One day he went for the fātihah of Hadrat Sultānjī. He reached the mausoleum while he was seated on his throne. His gaze fell on a person who looked like a dervish. The

moment he saw the king he said: "As-salāmu ʿalaykum." He replied to the salām happily. The dervish extended his hand and so did the king. In the meantime, the throne-bearers moved forward. Those who were accompanying the king also moved. The dervish continued holding the king's hand and proceeded forward, all the while trying to remove the diamond ring from the king's hand. The king loosened his hand but the ring did not come out of his little finger. His little finger began paining so he withdrew his hand. After presenting himself at the mausoleum and reading the fātiḫah, the king returned to the fort. He instructed his supervisor to take 1 000 rupees and go immediately to Ḫaḏrat Sulṯānjī, and added: "You will see a dervish with such and such appearance. You must give him this money on my behalf." The supervisor proceeded but the dervish had departed. He returned to the king and informed him that he could not find the dervish. The king said: "How unfortunate! This 10 000-rupee ring was not in his destiny nor these 1 000 rupees." The king's little finger became swollen and he had to bear the pain for a few days.

Demise

The king was severely pained by the mischief mongers in his government and was adversely affected by their oppressive activities. He remained ill for some time and eventually passed away in the Red Fort on a Friday, 28 Jumādā al-Ūlā 1253 A.H./1837 at the age of 84.[1]

[1] *Tārīkh Millat*, vol. 3, p. 819.

Prince Fīroze Shāh (d. 1313 A.H.)

Name And Lineage

His name is Fīroze Shāh, his father's name is ʿĀlam Bakht, his paternal grandfather is Shāh ʿĀlam Thānī and his maternal grandfather is Farrukhsiyar.

There were countless youngsters of the Bābar family who were crawling about in and around the Muʿallā Fort. Despite the misfortune and bankruptcy which they were experiencing, they were proud by the fact that they were referred to as sultans. From among all of them, this courageous youngster, Fīroze Shāh, revived the memories of Bābar.

Hajj Journey

Fīroze Shāh was the son of ʿĀlam Bakht who was the son of Shāh ʿĀlam Thānī. He completed the prescribed studies under his father's supervision and completed the necessary military training. Divine providence had conferred him with religious inclinations. He developed a yearning to perform hajj of the Kaʿbah. From among the Mogul kings and the present sultans (princes) he was probably the only one to be blessed with performing hajj and visiting the blessed grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. When he returned to India, the flames of the war for freedom were burning. When he left for hajj, he most probably boarded a ship from the Sūrat harbour; and when he returned, he disembarked at the Sūrat harbour. Not far from Sūrat was the Mālwah region where the field was prepared for the prince for the jihād for freedom.

Muftī Intizāmullāh Shihābī writes:

> When the government came to know of his arrival, it issued a warrant for his arrest.

His Heroic Achievements

A British historian writes:

In the middle of August, a very dangerous rebellion took shape in Mālwah. The post of commander was taken care of by a religious-minded and mujāhid prince by the name of Fīroze Shāh. The Muslims of Mandīsūr joined other sects, put an end to the government of Gwāliyār, and announced the rule of the prince. Many Mewātīs, Mukrānīs and Afghanis inhabited this region. They all joined him. The ruler and police chief of Mandīsūr were injured, and an officer was killed. The palace of the ruler was then attacked. The treasures were looted, the registers were burnt, and an old wealthy person by the name of Mirzājī was appointed as the Prime Minister.

Such an excellent system and organization was established here that all contacts with the south were severed. The official postal system was closed down. When the British tried to send information through messengers, the latter were apprehended and killed.

The call: "Let's go to Delhi" must have been raised there as well. Consequently, the prince left Gwāliyār and headed for Delhi. He first reached Dhaulpūr where he collected 100 000 rupees from the tax-collector and employed Afghani workers. He hadn't advanced further as yet when he received news of defeat in Delhi. Thus, instead of going to Delhi, he headed for Agra. The British army advanced to the Black River, fought him, was defeated and compelled to shut down the fort. Allāh *taʿālā* alone knows what was the wisdom, because the prince headed towards Mewāt. Shaykh Fadl ʿAlī who was a commander, General ʿAbd as-Samad and the Mewātīs of the region joined him. The remaining mujāhidūn of Delhi also came and joined him. This considerable number now reached Mathrā on 26 December 1857. Another army joined them there. It contained 72 foot soldiers. Hira Singh was the

provincial governor. People from central India (Nāgpūr) and other places also came and joined this army.

The prince – with this large group – reached Lucknow via Farrukhābād "Shāh Jahānpūr". He was received with much respect. He first got off at the house of Sultan Bahū Sāhibah due to his close family ties.

Sultan Bahū Sāhibah sent a message via Hadrat Mahal saying: "I am in need myself, of what service could I be to him? It will be better if you find another house to stay in." Another house which was not far off was decided upon. An amount of 5 000 rupees was spent for a feast.

The prince Fīroze Shāh remained in his place for as long as the battle in Lucknow continued. When Lucknow was emptied, he went to Maulānā Ahmadullāh Shāh Sāhib in Shāh Jahānpūr in April 1858. He joined Shāh Sāhib in the war.

The prince also went to Murādābād with his army. The uncle of Khān Bahādur was its administrator. He sent a message with the advice that it would be better for the prince to leave. The prince sent a message saying: "We are tired and we are fasting. Permit us to stay over today and to open our fast here. We will leave for Najībābād tomorrow." The administrator refused. Instead, he sent an army with cannons. The prince fought them, caused the administrator's army to flee, and captured all their possessions.

The Nawāb of Rāmpūr was a strong supporter of the British. He sent his brother, Kāzim ʿAlī Khān, with an army to fight the prince. The prince defeated him as well. On the sixth day, a fully-armed British army of 7 000 with its own cannons and other weaponry arrived from Najībābād and Rāmpūr. The prince did not have the strength to fight this army. Thus, before he could be surrounded, he and his army reached

Bareilly safe and sound. Here they were welcomed heartily by Nawāb Khān Bahādur. He seated the prince with him on an elephant and paraded him through the city.

After the defeat of Bareilly, the prince went to Maulānā Ahmadullāh Sāhib in Shāh Jahānpūr. Shāh Sāhib reorganized his forces in Muhammadī and established a government there. The prince was with him all the while. When Muhammadī was defeated, then instead of heading for Nepal, the prince turned towards Avadh, and tried his luck in Sandīlah, Bāngar Mau, Safīpūr, Khayrābād, Bārī and other places. He then crossed the Ganges River from the Balhūr wharf and paid the sailors 200 rupees. He passed through Makanpūr, Dargāh Madār, Hawālī, Itāwah, etc. and crossed the Jamna River from the Sherpūr wharf. He had to engage in several battles as he went along. He fought bravely and continued emerging safe and sound.

In January 1859 he joined the Tāntiyā Tope in Andar Garh. He then separated himself from them on 21 January 1859. In April 1859 he was in the Sarūnj jungles.

Journey to Makkah

Subsequent to this, it is an accepted fact that he left India after having saved himself. However, there is difference of opinion as to where he went from there.

Kamāl ad-Dīn Haydar the author of *Qaysar at-Tawārīkh* writes:

> The prince eventually got off at the Attock river, went to Kabul and from there to Iran. From there he got a guide to take him into Russia. It is said that he is living comfortably there with his small group of followers. He is receiving some protection

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from the sultanate there because of his popularity.

Muftī Intizāmullāh Sāhib Shihābī writes:

From Russia he proceeded to the Hijāz and settled down in Makkah Muʿazzamah where he passed away in 1313 A.H./1895. May Allāh *taʿālā* shower His mercy on him.[1]

[1] *ʿUlamā'-e-Hind Kā Shāndār Mādī*, vol. 4, p. 466.

Abū Zafar Sirāj ad-Dīn Muhammad Bahādur Shāh Zafar (d. 1279 A.H.)

Birth

He was born on a Monday on 28 Shaʿbān 1189 A.H. His father's name was Shāh ʿĀlam and his mother was Lāl Bāʾī.

Short Background

When Abū Zafar reached an age of understanding, Hāfiz Ibrāhīm *rahimahullāh* was appointed as his tutor. The famous qārī Hāfiz Muhammad Jamīl *rahimahullāh* taught him the Qur'ān. Mīr Ibrāhīm ʿAlī Shāh *rahimahullāh* who was the father of the well-known calligrapher, Sayyid Jalāl ad-Dīn Haydar, taught him calligraphy. In addition to studying the intermediate Arabic texts and completing his study of Persian literature, he acquired proficiency in archery, swordsmanship, dagger-fighting, target-practice and club-fighting.[1]

Life as a Prince

Abū Zafar was adept with royal protocols. He had remained in the company of Shāh ʿĀlam and Akbar Shāh Thānī. He was well-tutored from the beginning, and he had respect for and confidence in the saints.

The grandson of Shāh ʿAbd al-ʿAzīz Sāhib *rahimahullāh*, i.e. Shāh Muhammad Is-hāq Sāhib *rahimahullāh* and Maulānā Muhammad Yaʿqūb Sāhib *rahimahullāh* could not tolerate the oppressions of the British, their tyrannies and their interference in Dīn. They classified the country as Dār al-Harb. This is because during the rule of Akbar Shāh Thānī, the British cancelled the Sharīʿah court. The court whose chief justice was Muftī Inʿāmullāh Gaumpāwī *rahimahullāh*. Instead, a central

[1] *Tārīkh Millat*, p. 823.

administrative centre was established in Allāhābād and Muftī Sāhib was appointed as its chief advocate. This was a major spiritual tragedy for the ʿulamā'. Consequently, Shāh Muhammad Is-hāq Sāhib *rahimahullāh* and his brothers did not consider it suitable to remain in Delhi. They decided to emigrate and proceeded towards Mahrwalī from where they would travel to the Hijāz. Seniors of the city and Abū Zafar accompanied them along the way and were most saddened when they bid them farewell. The following were some of their special associates: Maulānā Fadl Haq Khayrābādī *rahimahullāh*, Muftī Sadr ad-Dīn Khān Āzardah *rahimahullāh*, Hakīm Maumin Khān *rahimahullāh*, Maulānā Imām Bakhsh Sahbānī *rahimahullāh*, ʿAllāmah ʿAbdullāh Khān ʿAlawī *rahimahullāh* and Maulānā Rashīd ad-Dīn *rahimahullāh*.

Adherence to The Sharīʿah

Due to his companionship of the ʿulamā' and saints, Abū Zafar was strict in his adherence to the Sharīʿah. As far as possible, he kept away from the prohibitions. He used to adhere to optional salāhs and different forms of dhikr. He had confidence in and good thoughts about the Sufis from an early age. He pledged bayʿat to Hadrat Qutb ad-Dīn *rahimahullāh* ibn Maulānā Fakhr ad-Dīn Dehlawī *rahimahullāh*. He was well known for his pure life and Allāh-consciousness.

Note: Glory to Allāh! Look at how he adhered to the Sharīʿah and how he feared Allāh *taʿālā*! (compiler)

Moral Life

Bahādur Shāh possessed most noble characteristics. He had the qualities of humbleness, pardon and forbearance, mercy and good character. He was very distant from pride and haughtiness. He was inclined towards abstinence, purity and piety. Due to his piety and generosity since the age of maturity, he was loved

by all and considered righteous by many. He would not touch his food without first calling his attendants to join him in the meal.

Note: Glory to Allāh! Look at his due consideration for Islamic brotherhood which he considered essential at all times. This quality is clearly gauged from different aspects of his life. Unfortunately, this quality is very rare even in the dervishes of today. Inspiration is from Allāh *taʿālā* alone. (compiler)

An Anecdote

Nawāb Zīnat Mahal became distant towards the king. When the king addressed her, she would not pay any attention to him. The king obviously could not tolerate this. After completing his morning dhikr, he went out for a walk. He met Zīnat Mahal from the opposite direction. The king said to her: "Zīnat! At least listen to this one couplet; it is most beautiful." When she stopped, he quoted the couplet:

> Allāh alone knows with what rumours people have filled your ears. The one who turns away in anger turns away as an unbeliever.

She smiled when she heard these words. The two embraced and she accompanied the king for a walk in Hayāt Bāgh.

Note: This is also an example of consideration for one's wife and treating her well. It entails following the Sunnah because Rasūlullāh *sallallāhu ʿalayhi wa sallam* was most considerate towards his wives and wanted to keep them happy. (compiler)

Practices

After completing his obligations in the morning, Bahādur Shāh would ask his personal doctor to check his pulse. He would then make his appearance in the

royal court. He would have his afternoon meal, proceed to his bedroom and take a siesta. After performing the zuhr salāh, he would occupy himself in dhikr and meditation. He would then perform the ʿasr salāh. On the approach of maghrib, he would perform his salāh and have a meal. After performing ʿishā salāh, he would proceed to his bedroom. He would then wake up for tahajjud, occupy himself in optional salāhs and dhikr. He would take a rest after dawn. These were his daily practices.[1]

Note: We learn from the above that Bahādur Shāh Zafar was not only a religious man but, like his forefather Hadrat ʿĀlamgīr *rahimahullāh*, a man of spiritual affiliation. He had pledged bayʿat to Maulānā Fakhr ad-Dīn Sāhib *rahimahullāh* and received khilāfat from him. He used to induct others as murīds. He was an excellent poet. I take the opportunity of quoting his rhymed statements, instructions and pieces of advice from *Bazm Taymūrīyyah*. (compiler)

His Interest in Poetry

Bahādur Shāh Zafar is the seal of the Taymūrī sultans. He became a king but not for kingship; rather as a reminder of the power and greatness of his forefathers. The sultanate was now in the hands of a foreign power. The name of the Taymūrī family was removed from the coins. The king was reduced to a man who was receiving a monthly stipend. But he was still addressed as the king. His entire kingship was confined to the four walls of the Muʿāllā Fort where he could neither issue edicts for the sultanate nor conduct assemblies for the government officials. He could merely appease his wrath by "breaking the blisters of his heart". And when they broke and flowed out, he would give vent to his pain through his rhymed couplets and statements.

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[1] *Tārīkh Millat*, p. 837.

This is why when a person reads his autobiography, it has a special effect on the heart which is not experienced when one reads the poetry of other poets. He himself says:

> O Zafar! Are these your poems or your tear drains? What is this tragedy that is affecting your heart so much?

Zafar may not have been a king with a crown and throne, but he was certainly a king in the world of words. He displayed immense intelligence, acumen, sharpness and restlessness of the temperament through his words. Had he utilized the same assets in political matters, it is not far-fetched that he – with his armies - would have raised the flag of victory in the cities and lands of foreigners. And that he would have proven himself to be a successful planner and politician. However, there were neither battle cries nor assemblies. The only thing left was a restless and agitated mind which had focussed all its energies on the field of poetry.[1]

Sufi Poetry

His admonitory thoughts which were expressed in his poems later on became Sufi thoughts. The various events which took place in his life created such a strong attachment in Zafar's heart with Allāh *taʿālā* that instead of being the king of the time, he became a Sufi dervish. His life is a story of patience, reliance on Allāh *taʿālā* and independence. The ingredient of a dervish was already in his disposition. The inundation of tragedies sharpened that ingredient. When he was still a youngster he had the honour of pledging bayʿat to Maulānā Fakhr ad-Dīn Sāhib *rahimahullāh*. Zafar writes in this regard in the following poem:

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[1] Several lengthy poems are quoted in the original but these have not been translated. (translator)

> My pure mentor who is my life – Fakhr ad-Dīn. The qiblah and Kaʿbah of my life – Fakhr ad-Dīn. One world says that he is the pride of the world. But he – Fakhr ad-Dīn is the pride of both worlds. I am the ass at your door. O Fakhr ad-Dīn, where can I go if I leave this door? Your ocean of kindness comes in waves. It starts from one shore and continues to be shore-less. He is Fakhr ad-Dīn.[1]

The Heads of The Princes Are Presented Before The King

Bahādur Shāh was at the Humāyūn graveyard. Hudson reached there with 50 horsemen and waited outside. The king was brought outside. First he, then Zīnat Mahal and Jawān Bakht were seated on the palanquin. Mirzā Mogul and Mirzā Khidr Sultan were seated on an ox-cart. The ox-cart was sent off towards the fort. Before sending them off, Hudson took their weapons and shot them. The princes were shot in the presence of the police chiefs. To Allāh we belong and to Him is our return.

The king was made to wait at Lāl Kuwā which was the temporary residence of Zīnat Mahal. Zīnat Mahal and Mirzā Jawān Bakht were with the king. After chopping the heads of the princes, Hudson placed their heads on a large tray and presented them before the king. The king took a deep sigh and fell silent. The wretched Hudson wanted to kill the king, Bahādur Shāh Zafar but his officers restrained him. May Allāh *taʿālā* convey them to the Hell-fire. Āmīn.

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[1] *Bazm Taymūrīyyah*, p. 128.

The king's wife, Zīnat Mahal, and Jawān Bakhsh were with him until the end. She proved to be a manifestation of the couplet:

> Congratulations over our manly courage (despite being a woman).

May Allāh *taʿālā* reward them.

Demise

Bahādur Shāh Zafar passed away a pauper on 7 November 1862/1279 A.H. He was buried in Rangoon. To Allāh we belong and to Him is our return. May Allāh *taʿālā* illuminate his resting place.[1]

Admonition

This tragedy represents the temporary nature of this world. Zafar's life and then his tragic end are enough to enable a person to paint a full picture of this world's fleetingness and painfulness.

Bounties of The Hereafter For Bahādur Shāh Zafar

First Bounty

I, Muhammad Qamar az-Zamān, say:

Hadrat Abū Zafar Bahādur Shāh died a pauper. It may be most lamentable and unfortunate to our external eyes, but it is most joyous and a mercy for him. This is because Rasūlullāh *sallallāhu ʿalayhi wa sallam* supplicated for a life of poverty and a death of poverty. In fact, he even supplicated to be resurrected as a pauper.

اَللّٰهُمَّ اَحْيِنِيْ مِسْكِيْنًا وَّاَمِتْنِيْ مِسْكِيْنًا، وَّاحْشُرْنِيْ فِيْ زُمْرَةِ الْمَسَاكِيْنَ.

O Allāh! Let me live as a poor person, let me die as a poor person, and raise me among the group of poor people.

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[1] *Tārīkh Millat*, p. 850.

Note: The first two parts of the above du'ā' (a life and death of a poor person) were experienced by Zafar. As for being resurrected with the poor, there is hope that this will also be realized for him. The realization of these bounties will not be only a source of joy but of great fortune for him. Congratulations to him. (compiler)

Another great fortune in his favour was that the heads of his beloved children were presented before him, but he did not utter a word. He merely sighed deeply and fell silent. Can there be a greater form of poverty in life and death!?

He was then taken to Rangoon where he died in a foreign land and under very constricted circumstances. This must have been an even greater manifestation of poverty which was forced on him.

As for being raised among the poor people, Allāh willing, he will be conferred with this honour as well. He will consider it his great fortune when he is resurrected among the poor and not with the kings and sultans.

Second Bounty

The second bounty in his favour is that he not only adhered strictly to the obligations of the Sharī'ah but to optional forms of dhikr. He possessed the qualities of piety, good character, humility, humbleness and so on. These in themselves are signs that a person has acquired the close friendship of Allāh *ta'ālā*. The wretched ones who tormented him can well conclude what their end is going to be like because a Hadīth Qudsī states:

من عادى لي وليا فقد آذنته بالحرب

I declare war on the one who antagonizes My friend.

Third Bounty

I consider the third bounty to be contained in the following verse:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِي الْاَرْضِ وَلَا فَسَادًا، وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ.

That abode of the Hereafter – We shall give it to those who do not seek to exalt themselves in the land nor to cause corruption. The blessed end is for those who fear.[1]

I believe that he tried to save himself from exaltation and causing corruption while he was in this world, and that he departed from it while possessing the qualities of humility and piety. Thus, in line with this statement of Allāh *taʿālā*, he will – Allāh willing – most certainly be conferred with the bounties of the Hereafter; and be a manifestation of the following Hadīth of Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم قال الله تعالى أعدت لعبادي الصالحين ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر.

Hadrat Abū Hurayrah radiyallāhu ʿanhu narrates that Rasūlullāh sallallāhu ʿalayhi wa sallam said that Allāh taʿālā said: I have prepared for My righteous servants that which no eye has seen, no ear has heard about, and which did not even cross the mind of any human.

May Allāh *taʿālā* bless us with these eternal bounties of the Hereafter and confer us with His special closeness and proximity. Āmīn.

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[1] Sūrah al-Qasas, 28: 83.

Finally, I quote that comprehensive supplication of Hadrat Ibrāhīm *ʿalayhis salām* which is in exact conformity with our present condition, and which every member of this ummat must include in his special supplications:

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا، وَاغْفِرْ لَنَا رَبَّنَا ۚ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ.

O our Sustainer! Make us not a trial for the unbelievers. Forgive us, O our Sustainer! You alone are almighty, wise.

Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* (d. 1387 A.H.) used to dictate this duʿā' repeatedly to us and encourage us to repent and seek forgiveness. He used to read the tafsīr of this duʿā' to us from *Tafsīr Mazharī*, the magnum opus of Hadrat Qādī Thanā'ullāh Sāhib Pānīpattī *rahimahullāh*. I take the opportunity of quoting its Urdu translation below:

رَبَّنَا لَا تَجْعَلْنَا: In order to make the supplication firmer and give more strength to the request for mercy, the word *Rabbānā* is mentioned a second time.

فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا: In other words, do not empower the unbelievers over us whereby they impose hardships on us and terrorize us. If this were to happen, we will become a *fitnah* for them, i.e. a cause for them to be punished.

Zujāj *rahimahullāh* said: Do not let them overpower us and do not give them control over us due to which they will begin to assume that they are on the truth.

Mujāhid *rahimahullāh* said: Neither punish us at their hands nor send down punishment to us from Your side

or else they will say: If these believers were on the truth, they would not be caught up in this punishment.

وَاغْفِرْ لَنَا: In other words, forgive us for whatever sins we commit because a sinner sometimes becomes a cause of the unbelievers subduing the believers. This is why a request is made for forgiveness.

اِنَّكَ اَنْتَ الْعَزِيْزُ: You alone are so powerful that if You take anyone under Your refuge and he places his trust in You, then none can cause him any harm.

الْحَكِيْمُ: The ruler, the One who is fully aware, and the One who has the power to accept our supplication.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* taught us a very comprehensive duʿā' which must be made with full humility and submission at the time of tribulations and corruption:

رَبَّنَا لَا تُسَلِّطْ عَلَيْنَا مَنْ لَّا يَرْحَمُنَا

O Allāh! Do not empower over us someone who does not show mercy to us.

Qualities And Responsibilities of Islamic Rulers

Allāh *taʿālā* says:

اَلَّذِيْنَ إِنْ مَّكَّنّٰهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ وَأَمَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ الْمُنْكَرِ ؕ وَلِلّٰهِ عَاقِبَةُ الْأُمُوْرِ.

Those whom, when We give them power in the land, they establish salāh, give zakāh, command good and prohibit evil. In Allāh's hands is the final outcome of all events.

The present verse describes the qualities of the Muslims who were mentioned in the verse before it.

That is, they were unduly expelled from their homes and are therefore fully eligible for Allāh's help. This is because if they are given power and authority in this world, they are not unmindful of Allāh *taʿālā* for a single moment. Instead of wanton sinning, immorality, pride and haughtiness; they establish salāh. Instead of squandering their wealth and authority in worship of their desires and worldly luxuries, they spend it in zakāh. Instead of subduing piety, they spend all their efforts in its proliferation and propagation. They devote their power, control and influence to wipe out evils. In short, they tread the path of piety themselves and endeavour to make others to tread the same path.

This verse of the Qur'ān highlights the main objective of an Islamic state, and the core attributes of Islamic rulers. It presents a true and genuine picture of the Islamic form of governance. This verse establishes the virtue of the Sahābah *radiyallāhu ʿanhum*, and especially of the Muhājirūn and the Khulafā' Rashidūn – Hadrat Abū Bakr *radiyallāhu ʿanhu*, Hadrat ʿUmar *radiyallāhu ʿanhu*, Hadrat ʿUthmān *radiyallāhu ʿanhu* and Hadrat ʿAlī *radiyallāhu ʿanhu*. This is because they were the first ones who were wrongfully and unjustly removed from their homes, and they were the ones who – as per the prediction of the Qur'ān – when they received power and authority, they established salāh, formulated a system of zakāh, proliferated good and sealed off the paths to evil. All decisions are in Allāh's control. Thus, even if Muslims may be weak today, and the unbelievers may appear to be powerful and enjoying supremacy, it is in Allāh's power to give the Muslims power and victory whenever He wills.[1]

Note: Present day Muslim rulers must apply the injunctions of Allāh *taʿālā* so that they themselves

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[1] *Tibyān al-Qur'ān*, p. 449.

remain firm on Dīn, become the means for the Muslim nation's continuity, be honoured with the opportunity living in Allāh's shade, and the Muslim nation itself is conferred with the bounties of Dīn, religiosity, goodness and wellness by virtue of their obedience to Allāh *taʿālā*. Inspiration is from Allāh *taʿālā* alone. (compiler)

Outward Victory And Defeat Is Not The Criterion of Truth And Falsehood

Allāh *taʿālā* says:

إِنْ يَّمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ط وَتِلْكَ الأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ ج وَلِيَعْلَمَ اللهُ الَّذِيْنَ أَمَنُوْا وَيَتَّخِذَ مِنْكُمْ شُهَدَآءَ ط وَاللهُ لاَ يُحِبُّ الظَّلِمِيْنَ

If a wound has inflicted you, a similar wound has inflicted them as well. Such days We change each in due course among the people so that Allāh may know those who have īmān and may make martyrs from among you. Allāh has no love for the wrong doers.[1]

It is a requirement of our rule that there be constant changes in victory and defeat, pain and comfort, health and illness, and so on. There are many wisdoms in this. Thus, if We give temporary victory and success to those who are on falsehood, then those who are on truth must not lose heart. Rather, they must search for the causes of their failure and set right their affairs. Final victory will be enjoyed by those who are on the truth. No matter what, mere outward victory and defeat, and success and failure are not the criteria for truth and falsehood.[2]

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[1] Sūrah Āl ʿImrān, 3: 140.
[2] *Tibyān al-Qur'ān*, p. 87.

Note: Glory to Allāh! These are most enlightening themes. In fact, they are divine mysteries which ought to be engraved in our hearts. By the will of Allāh *taʿālā*, Maulānā Sayyid Ghiyāth ad-Dīn Mazāhirī has explained these verses most beautifully. May Allāh *taʿālā* reward him with the best of rewards.

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Maulānā Maqsūd Ahmad Qāsmī Gorukhpūrī put in a lot of effort in the additions to this book. He deserves to be congratulated for his work. It is hoped that he would continue with it for the remaining volumes as well.

Allāh willing, we will present the biographies and statements of the ʿulamā' and Sufi masters of the 13th century of the Hijrah. Inspiration is from Allāh *taʿālā* alone.

We conclude *Aqwāl-e-Salaf* volume six with the following supplication of Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ الْفَوْزَ فِي الْقَضَآءِ، وَنُزُلَ الشُّهَدَآءِ، وَعَيْشَ السُّعَدَآءِ، وَمُرَافَقَةَ الْاَنْبِيَآءِ، وَالنَّصْرَ عَلَى الْاَعْدَآءِ، اِنَّكَ سَمِيْعُ الدُّعَآءِ.

O Allāh! I ask You for success in what is destined, hospitality which will be extended to martyrs, the life of fortunate persons, the companionship of the Prophets, and victory against the enemies. Surely You hear all supplications.

O Allāh! O the One with all power! Inspire us to abstain from sins so that – through Your grace and kindness – we are safeguarded against the imposition of the unbelievers. Honour us by inspiring us to do good so that we earn Your pleasure, and Islam and the Muslims enjoy honour, dignity and wellness. O Allāh!

Accept this supplication from us. Surely You are all-hearing, all-knowing. Āmīn.

Essential Actions For Every Member of The Ummat

First of all, a person must himself remain firm on Dīn. In other words, he must ensure his beliefs, character and actions are in accordance with the sanctified Sharīʿah. Allāh *taʿālā* says in this regard:

يٰأَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِي السِّلْمِ كَآفَّةً

O believers! Enter into Islam completely.[1]

Allāh *taʿālā* says:

وَقُلِ اعْمَلُوْا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُوْلُهُ وَالْمُؤْمِنُوْنَ

Say: Continue working! Allāh will see your work, and so will His Messenger and the Muslims.[2]

Secondly, every member must prepare to face the enemies according to his capability, strength and power. Allāh *taʿālā* says:

وَاَعِدُّوْا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ

Prepare for the fight with them whatever you can muster of strength.[3]

Thirdly, although every member will prepare whatever means and actions are available to him, he must pay particular attention to supplicating to Allāh *taʿālā* and beseeching Him. Allāh *taʿālā* says:

وَقَالَ رَبُّكُمْ ادْعُوْنِيْ اَسْتَجِبْ لَكُمْ

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[1] Sūrah al-Baqarah, 2: 208.
[2] Sūrah at-Taubah, 9: 105.
[3] Sūrah al-Anfāl, 8: 60.

Your Sustainer says: Call to Me so that I may respond to your call.[1]

Thus, it is my ardent wish that special attention be given to making the following duʿā' of Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ الْفَوْزَ فِي الْقَضَآءِ، وَنُزُلَ الشُّهَدَآءِ، وَعَيْشَ السُّعَدَآءِ، وَمُرَافَقَةَ الْاَنْبِيَآءِ، وَالنَّصْرَ عَلَى الْاَعْدَآءِ، اِنَّكَ سَمِيْعُ الدُّعَآءِ.

O Allāh! I ask You for success in what is destined, hospitality which will be extended to martyrs, the life of fortunate persons, the companionship of the Prophets, and victory against the enemies. Surely You hear all supplications.

Furthermore, bearing in mind the current conditions, I consider the following supplication to be essential:

> O Allāh! Confer this ummat with success, political supremacy, divine victory, understanding, farsightedness and nobility. Āmīn.

Hadrat Shāh Walī Allāh Sāhib Muhaddith Dehlawī *rahimahullāh* (d. 1167 A.H.) had a special relationship with the Mogul sultans. He was fully aware of the causes behind the rise, fall and destruction of his time. This is clearly gauged from the themes of his world-renowned book, *Tafhīmāt Ilāhīyyah*. It is my heart-felt desire to quote the comprehensive duʿā' which he made in the second khutbah of the Friday sermon bearing in mind the pitiable condition of the country. May Allāh *taʿālā* – through His grace and kindness – accept these supplications in our favour as well because our

[1] Sūrah al-Mu'min, 40: 60.

condition is also getting from bad to worse. We seek refuge in Allāh *taʿālā*.

I take the opportunity of concluding this book, *Aqwāl-e-Salaf* volume six, with this supplication. Allāh willing, it will prove to be an excellent seal:

اَللّٰهُمَّ اَيِّدِ الْاِسْلَامَ وَاَنْصَارَهُ وَاَذِلِّ الشِّرْكَ وَاَشْرَارَهُ، اَللّٰهُمَّ وَفِّقْنَا لِمَا تُحِبُّ وَتَرْضٰى، وَاجْعَلْ آخِرَتَنَا خَيْرًا مِّنَ الْاُولٰى، اَللّٰهُمَّ انْصُرْ مَنْ نَّصَرَ دِيْنَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاجْعَلْنَا مِنْهُمْ، وَاخْذُلْ مَنْ خَذَلَ دِيْنَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَا تَجْعَلْنَا مِنْهُمْ. عِبَادَ اللّٰهِ رَحِمَكُمُ اللّٰهُ، اِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِيْتَاءِ ذِي الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ، اُذْكُرُوا اللّٰهَ الْعَلِيَّ الْعَظِيْمَ يَذْكُرْكُمْ، وَادْعُوْهُ يَسْتَجِبْ لَكُمْ، وَلَذِكْرُ اللّٰهُ تَعَالٰى اَعْلٰى وَاَوْلٰى وَاَعَزُّ وَاَجَلُّ وَاَهَمُّ وَاَكْبَرُ.

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ.

Was salām
Muhammad Qamar az-Zamān Allāhābādī
Idārah Maʿārif Muslihul Ummat Wa Dār at-Tazkiyah Wa al-Ihsān Allāhābād
23 Dhū al-Qaʿdah 1437 A.H./29 July 2016

TRANSLATOR'S NOTE

Al-ẖamdu lillāh, thumma al-ẖamdu lillāh – all thanks are due solely to Allāh *taʿālā* for having enabled me to complete the English translation of this blessed and inspiring book. I make an earnest duʿā' to Allāh *taʿālā* to accept this translation, to make it a means for my salvation in this world and the Hereafter, and to include me among His righteous servants by virtue of this humble contribution.

As with all human endeavours, there are bound to be errors, mistakes and slip-ups in the translation. I humbly request the reader to inform me of them so that they could be corrected in future editions.

Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: maulanamahomedy@gmail.com

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيْعُ الْعَلِيْمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْمُ

Was salām
Mahomed Mahomedy
17 Shaʿbān 1438 A.H./14 May 2017
Durban, South Africa.